

ARABIC MADE EASY

By

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Foreword

I have made critical study of the book. I am confident that a careful and intelligent student of the book would be able to acquire a working knowledge of Arabic language and literature in a short time. I have seen a professor of Arabic in my country who has been teaching for thirty years and I am happy to find that the book is a very good one. The book is written in a simple and clear style and is very easy to read. It is a very good book for students of Arabic language and literature.

Dedicated

to

Field Marshal Mohammad Ayub Khan

The book is a very good one. It is written in a simple and clear style and is very easy to read. It is a very good book for students of Arabic language and literature. I am confident that a careful and intelligent student of the book would be able to acquire a working knowledge of Arabic language and literature in a short time. I have seen a professor of Arabic in my country who has been teaching for thirty years and I am happy to find that the book is a very good one. The book is written in a simple and clear style and is very easy to read. It is a very good book for students of Arabic language and literature.

Dr. D. D. D.
The High Court, 1954

Mohammad Amin Ahmad
(Shah Waliullah)

Foreword

I have made critical study of the book. I am confident that a careful and intelligent study of the book would enable one to have a working knowledge of Arabic language in course of one year. I had been a professor of Arabic language and literature for thirty years and I am happy to find that the book really makes Arabic easy. The book is unique in its presentation of intricate problems of Arabic grammar and composition. Its appropriate examples elucidating application of grammatical rules and its exercises teach one how to speak and write correct Arabic. The book deals with grammatical rules essential for learning the language and does not discuss subtleties of Arabic grammar which more often than not create confusion in the minds of the reader. I congratulate the author for his insight into principles of Arabic grammar and composition.

Dated, Dacca
The 30th June, 1969

Mohammad Amin Abbasi
(Shamsul Ulema)

Author's Preface

The book is intended to help learn the Arabic language within the shortest possible time without the least interference with normal life and work. Thorough study of one lesson a week will give working knowledge of Arabic language in fifteen months. Each lesson must be mastered before the next lesson is studied.

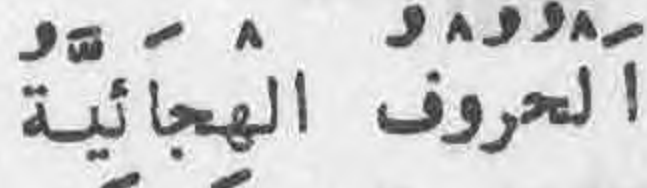
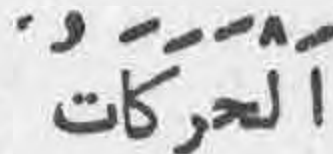
Learning a foreign language requires a general idea of grammar. In this book the rules of grammar have been presented in the simplest forms with illustrations to make it easy to understand.

It is expected that the book will give a basic knowledge of Arabic language and will enable the readers to make further study of Arabic language and literature with the help of Arabic dictionary.

In spite of best efforts some obvious printing mistakes could not be avoided.

If the book fulfills its purpose the labour involved in preparing the book will be more than justified.

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ORTHOGRAPHY

THE ALPHABET

الْحُرُوفُ الْهَجَائِيَّةُ

<i>The letter</i>	<i>Name of the letter</i>	<i>Sound of the letter</i>
•	Hamzatun	a
ا	Alifun	a
ب	ba-un	b
ت	ta-un	t as pronounced in French
ث	tha-un	th as in 'think'
ج	jee-mun	j
ح	ha-un	h (guttural)
خ	kha-un	kh (guttural)
د	da-lun	d
ذ	dha-lun	dh
ر	ra-un	r
ز	za-yun	z
س	see-nun	s
ش	shee-nun	sh
ص	swa-dun	sw
ض	dwa-dun	dw

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ط	twa-un	tw as pronounced in French
ظ	zwa-un	zw
ع	'ayn-un	a (guttural)
غ	ghainun	gh (guttural)
ف	fa-un	f
ق	qa-fun	q pronounced with back of the tongue touching the palate.
ك	ka-fun	k
ل	la-mun	l
م	mee-mun	m
ن	noo-nun	n
و	wa-un	w
ه	ha-un	h as in 'has'
ي	ya-un	y as in 'yes'.

Vowel Points

الْحَرَكَاتُ

There are three vowel points in Arabic ; they are :

Sign	Name	Sound
َ	fat-hatun	a as in 'bat'
ُ	dwamma'tun	u as in 'put'
ِ	kasratun	e as in England

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Alphabets with Vowel points

أ	a	أ	u	إ	i
ب	ba	ب	bu	ب	bi
ت	ta	ت	tu	ت	ti
ث	tha	ث	thu	ث	thi
ج	ja	ج	ju	ج	ji
ح	ha	ح	hu	ح	hi
خ	kha, a as in 'all'	خ	khu	خ	khi
د	da	د	du	د	di
ذ	dha	ذ	dhu	ذ	dhi
ر	ra, a as in 'all'	ر	ru	ر	ri
ز	za	ز	zu	ز	zi
س	sa	س	su	س	si
ش	sha	ش	shu	ش	shi
ص	swa a as in 'all'	ص	swu	ص	swi
ض	dwa a as in 'all'	ض	dwu	ض	dwi
ط	twa, a as in 'all'	ط	twu	ط	twi

ظ	zwa	a as in 'all'	ظ	zwu		ظ	zwi	
ع	a		ع	u		ع	i	
غ	gha,	a as in 'all'	غ	ghu		غ	ghi	
ف	fa		ف	fu		ف	fi	
ق	qa,	a as in 'all'	ق	qu		ق	qi	
ك	ka		ك	ku		ك	i	
ل	la		ل	lu		ل	li	
م	ma		م	mu		م	mi	
ن	na		ن	nu		ن	ni	
و	wa		و	wu		و	wi	
ه	ha		ه	hu		ه	hi	
ي	ya		ي	yu		ي	yi	

Various forms of Alphabets

Alphabets have one form when they are in the beginning, one when in the middle and one when at the end.

<i>beginning</i>	<i>middle</i>	<i>end</i>
ا	ا	ا
ا	ا joined with letter	ا joined with letter
ا	ا	ا
ا	ا	ا

beginning	middle	end
ث	ث	ث
ج	ج	ج
ح	ح	ح
خ	خ	خ
د	د	د
ذ	ذ	ذ
ر	ر	ر
ز	ز	ز
س	س	س
ش	ش	ش
ص	ص	ص
ض	ض	ض
ط	ط	ط
ظ	ظ	ظ
ع	ع	ع
غ	غ	غ
ف	ف	ف
ق	ق	ق
ك	ك	ك
ل	ل	ل
م	م	م
ن	ن	ن
و	و	و
ه	ه	ه
ي	ي	ي

Long Vowels

(ا) Alifun, (و) wa-un and (ي) ya-un are used for long vowels. Alifun is used to produce long vowel-sound of fat-hatun, wa-un is used to produce long vowel-sound of dwamma'tun and ya-un is used to produce long vowel-sound of kasratun.

An illustrative chart is given below :—

<i>Short Vowel</i>	<i>Long Vowel</i>
ا 'a	آ aa
ب ba	با 'haa
ت ta	تا taa
و 'u	وو 'oo
ب bu	بو boo
ت tu	تو too
إ 'e	ئي 'ee
ب be	بي bce
ت te	تي tee

Reading and Writing

كَتَبَ Kataba	كُتِبَ Kutiba	قَاتَلَ qaatala
يَقُومُ Yaqoomu	يَزِيدُ Yazeedu	

Some other Signs

Besides fata-hatun, dwamma'tun and kasratun there are some other signs shown in the chart below :—

<i>Name</i>	<i>Sign</i>	<i>Sound</i>
Suk-undun	ـَ	أَب ab
Tashdeedun	ـِـ	أَب abba
Tanweenun	ـَ , ـِ , ـِـ	أَب aban, أَب abun, أَب abin

Reading and Writing

فَعَلَ fa la	فُعِلَ fu'la	فَعِلَ fe'la	فَعْلَ f'al
فُعِلَ fu'al	فَعِلَ fe'al	فَعْلَ fa'ala	فَعْلَ fa'ula
فُعِلَ fu'ela	فَعْلَ fa'aala	فَعْلَ fa'lin	فَعْلَ fa'oolu
فَعْلَ fa'eela	أَب 'abun	أَب 'aban	أَب 'abin
فَعْلَ fa'lun	فَعْلَ fa'lan		

Grammar and Composition

Lesson 1

الاسم

In Arabic there are three أَجْزَاءُ الْكَلَامِ parts of speech. These are **اسْمٌ**, **فِعْلٌ** and **حَرْفٌ**. Arabic **اسْمٌ** includes English nouns, pronouns, adjectives, adverbs and some interjections. **فِعْلٌ** is co-extensive with English verbs. All words besides **اسْمٌ** and **فِعْلٌ** are **حَرْفٌ** particles.

اسْمٌ may be either **نَكْرَةٌ** indefinite or **مَعْرِفَةٌ** definite. There are no definite and indefinite articles in Arabic. Indefiniteness of **اسْمٌ** is indicated by **تَنْوِينٌ** nunation and definiteness is indicated by **أَلٌ** prefixed to the word. **كِتَابٌ** a book. **قَلَمٌ** a pen. **الْكِتَابُ** the book. **الْقَلَمُ** the pen. Since **اسْمٌ** cannot at the same time be **نَكْرَةٌ** and **مَعْرِفَةٌ**, **تَنْوِينٌ** and **أَلٌ** do not co-exist. **الْقَلَمُ**, **الْكِتَابُ** etc. are incorrect. **تَنْوِينٌ** is also used with proper names as **زَيْدٌ**, **هَيْدٌ** etc.

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Vocabulary

الحفردات

اسْمٌ name.	أَسْمَاءٌ names.
كِتَابٌ a book.	كُتُبٌ books.
قَلَمٌ a pen.	أَقْلَامٌ pens.
دَوَاةٌ an inkpot.	دَوَايُ inkpots.
قَرَطَاسٌ paper.	قَرَاتِيسٌ papers.
ورقة a leaf, a sheet of paper.	أوراق leaves, sheets of paper.
حبر ink.	مِدَاد ink.
رجل a man.	رِجَالٌ men.
امرأة a woman.	نِسَاءٌ women.
ولد a boy, child.	أَوْلَادٌ boys, children.
بنت a girl.	بَنَاتٌ girls.

Exercise

التمارين

(a) Translate into English :

ولد - الرجال - قرطاس - الولد - النساء -

(b) Translate into Arabic :

The ink. The girl. The woman. The children.
The paper.

(c) Correct the following :

الولد - حبر - النساء - كتاب - الرجل -

Key to Exercise

إجابة التمرين

(a) A boy. The man. Paper. The boy"

(b) الحبر - البنت - المرأة - الأولاد - القراطيس

(c) الولد - حبر - النساء - كتاب - الرجل -

LESSON 2

Adjectives

اسم الصفة

In English we say 'a good boy'. An Arab would say 'a boy good'. In Arabic اسم qualified comes first and the

adjective comes next. ولد حسن a good boy, رجل جميل a

handsome man, بيت كبير a big house.

An adjective agrees with اسم it qualifies in definiteness.

If اسم qualified be نكرة then the adjective must also be

as نكرة If اسم qualified

be معرفة then the adjective must also be معرفة.

the good boy. الرجل الجميل the handsome man. البيت الكبير

the big house. But ولد الحسن, الولد حسن, رجل جميل, بيت كبير, بيت الكبير, الرجل جميل

etc. are incorrect for the

adjectives must agree in definiteness with اسم they qualify.

The qualifying adjective is الصفة and اسم qualified is الموصوف.

To repeat, الصفة must agree with الموصوف in definiteness.

There are some qualities which are acquired and there are some qualities which are not acquired but inherent.

Qualities inherent are called الصفة المشبهة. حسن, جميل etc.

are الصفة المشبهة.

المفردات

حسن good.	سيئ bad, evil.
جيد good.	ردي bad.
شرير naughty.	جميل handsome, beautiful.
وسيم handsome.	قبيح ugly.
كبير big.	صغير small.
ذكي intelligent.	غبي dull, stupid.
نشط diligent.	كسلان lazy.
جديد new.	قديم old.
طفل baby.	أطفال babies.
بيت house.	بيوت houses.
دار house.	دور houses.

التمرين

(a) Translate into English :

ولد قبيح - طفل صغير - رجل نشيط - الولد الذكي - الطفل الصغير -
البيت الجديد - الولد الشرير .

(b) Translate into Arabic :

A stupid boy. The old house. The intelligent baby.
A new book. The lazy man. A bad boy.

(c) Re-write the following with vowel points :

حبر ردي - القلم الجيد - كتاب جديد - بيت قديم -
الورقة (name of a person) زيد

إجابة التمرين

(a) An ugly boy. A small baby. A diligent man.
The intelligent boy. The small child. The new house.
The naughty boy.

(b) ولد غبي - البيت القديم - الطفل الذكي - كتاب جديد -
رجل كسلان - ولد سيئ -

(c) حبر ردي - القلم الجيد - كتاب جديد - بيت قديم - زيد -
الورقة

LESSON 3

Gender

الجنس

In Arabic there are two genders. They are المذكر the
masculine and المؤنث the feminine. There is no neuter gender
in Arabic. The following categories of اسم are مؤنث and the
rest are مذكر .

The Arabic letter (ة) is called التاء المربوطة. All اسم ending in التاء المربوطة are مؤنث. مؤنث حسن, مؤنث حسنة good, مؤنث جميلة beautiful (feminine), مؤنث ذكية intelligent (feminine) etc.

If however, اسم ending in التاء المربوطة clearly indicates a male it is مذكر and not مؤنث. (name of a man) is مذكر. اسم not ending in التاء المربوطة but clearly indicating a female is مؤنث and not مذكر. (name of a woman) etc. are مؤنث and not مذكر.

All alphabets ا, ب, ت, ث are مؤنث. الحروف الهجائية are مؤنث.

All parts of the body which are in pairs are مؤنث. عين, أذن ear, يد hand, رجل leg etc. are مؤنث.

Names of towns, cities and countries are مؤنث. بغداد, باكستان, لاهور, دمشق etc. are مؤنث.

Some اسم according to common usage are مؤنث. Some of them are أرض earth, شمس sun, خمر wine, نار fire, دار house,

سما sky, نفس soul, self, ريح wind, سوق market, دنيا world, جهنم hell etc.

بنت حسنة must also agree with الجنس in الموصوف. بنت حسنة a good girl, المرأة الذكية the intelligent woman, دار كبيرة a big house, الطفلة الصغيرة the small baby etc.

الصفات

عين eye.	عيون eyes.	أذن ear.	آذان ears.
يد hand.	أيدي hands.	رجل leg.	أرجل legs.
قدم foot.	أقدام feet.	جارية girl.	جوار girls.
طويل long.	قصير short.	نظيف clean.	قذر dirty.

التمرين

(a) Translate into English :

الجارية الجميلة - رجل طويل - البيت القصيرة - دار نظيفة - بيت قذر - ولد كسلان.

(b) Translate into Arabic :

A clean house (بيت). The dirty hand. A clean foot. The long leg. The dirty house (دار). A bad pen.

(c) Fill up the blanks :

بيت — ذكية — الجارية — الكبير — عين — جميلة

إجابة التمرين

(a) The beautiful girl. A long leg. The short girl. A clean house. A dirty house. A lazy boy. •

(b) بيت نظيف — اليد القذرة — قدم نظيفة — الرجل الطويلة —
الدار القذرة — قلم ردي.

(c) بيت كبير — جارية ذكية — الجارية الشيطنة — البيت الكبير —
عين جميلة — امرأة جميلة.

LESSON 4

الإضافة

In Arabic there are three ^{حالة إعراب} cases. ^{مرفوع} nominative, ^{منصوب} accusative and ^{مجرور} genitive. ^{اسم} bears case-sign

in its last letter. If ^{اسم} be ^{مرفوع} then ^{حركة} of its last letter is ^{مرفوع}. ^{الكتاب} and ^{كتاب} are ^{مرفوع} with or without ^{فتحة} ^{ضمّة}.

If ^{اسم} be ^{منصوب} then ^{حركة} of its last letter is ^{فتحة}.

with or without ^{تنوين}. ^{الكتاب} and ^{كتاب} are ^{منصوب}. If ^{اسم}

be ^{مجرور} then ^{حركة} of its last letter is ^{كسرة}, with or without ^{تنوين}. ^{الكتاب} and ^{كتاب} are ^{مجرور}.

Co-relation of two ^{اسم} as co-relation of two nouns in the

Possessive case in English is ^{الأضافة}. ^{باب بيت} a door of a house. This construction is ^{الأضافة}. ^{اسم} co-related is ^{المضاف}

and ^{المضاف إليه} to which it is co-related is ^{اسم}. In the example ^{باب بيت} is ^{المضاف} and ^{باب} is ^{المضاف إليه}.

^{شعر امرأة} hair of a woman. ^{كتاب} and ^{بنت هند} daughter of Hind. Here ^{شعر} and ^{كتاب} are ^{المضاف} and ^{زید} and ^{امرأة} are ^{المضاف إليه}.

^{بنت} never takes ^{تنوين} or ^{ال}. ^{المضاف إليه} is invariably ^{مجرور}.

^{الكتاب زيد} or ^{كتاب زيد} are incorrect.

If ^{المضاف} be ^{معرفة} then ^{المضاف إليه} automatically becomes

^{باب البيت} the door of the house. ^{باب بيت} is ^{معرفة}. ^{باب البيت} is incorrect. If the idea is to make ^{المضاف},

and to make ^{المضاف إليه} then the construction will not be according to the rules of ^{الإضافة} but preposition 'ل' will be used. ^{باب البيت} a door of the house. In this case, however ^{باب} and ^{بيت} will not be called ^{المضاف} and ^{المضاف إليه}. ^{شعر للبنات} a hair of the girl. ^{كتاب لزيد} a book of Zaid.

Sometimes ^{اسم الصفة} is co-related with its ^{موصوف} according to the rules of ^{الإضافة}. ^{قبيح الشكل} ugly of appearance. Here ^{قبيح} is ^{الصفة} and ^{الشكل} is ^{الموصوف} and they are co-related according to the rules of ^{الإضافة}. ^{الشكل} is ^{المضاف} and ^{قبيح} is ^{الصفة}. Co-relation of ^{الصفة} with its ^{موصوف} is called ^{المضاف إليه}. ^{خبيث القلب} of mischievous mind. ^{إضافة الصفة إلى الموصوف}. ^{سريع الغضب} quick in anger of good character. ^{حسن الخلق} i. e. short tempered. In these cases ^{المضاف إليه} is always ^{خبيث قلب} is not correct. ^{معرفة}.

Nothing intervenes between ^{المضاف} and ^{المضاف إليه}. If

^{الصفة} must be qualified by ^{صفة} then ^{المضاف إليه} or ^{المضاف} be placed after ^{المضاف إليه} and not in between ^{المضاف} and ^{المضاف إليه}. ^{المضاف إليه} also agrees with its ^{موصوف} in ^{حالة} (case). Thus ^{الصفة} must agree with its ^{موصوف} in definiteness, gender and case. Whether a ^{صفة} qualifies ^{المضاف} or ^{المضاف إليه} must be determined by noticing with which ^{الصفة} agrees in definiteness, gender and case. ^{بيت الرجل الحسن} the house of the good man. Here ^{الحسن} agrees with ^{المضاف إليه} in definiteness, gender and case, and so it qualifies ^{المضاف إليه} and not ^{المضاف}. ^{بنت الرجل الجميلة} the beautiful daughter of the man. Here ^{الجميلة} agrees with ^{المضاف إليه} and not with ^{المضاف} and so it qualifies ^{المضاف إليه}. ^{بنت الرجل الجميلة} is incorrect for nothing must come in between ^{المضاف} and ^{المضاف إليه}.

There are six ^{الاسماء الستة المكبرة} known as ^{أسماء}. These are ^{فو}, ^{ذو}, ^{هن}, ^{حم}, ^{أخ}, ^{أب}. When any of these words is ^{المضاف} in the nominative case then a 'و' is suffixed to it; since ^{ذو} and ^{فو} have ^{واو} at the end, no other ^{واو} is needed.

فو was originally فَم ; if ميم is dropped فَم becomes فو. So we can say فَم زَيْد or فَو زَيْد mouth of Zaid. اَبُو زَيْد Zaid's father. اَب زَيْد is not correct. When any of these words is المضاف in the accusitive case an 'ا' is suffixed to it. اَبَا زَيْد Zaid's father (منصوب). اَب زَيْد is not correct. When any of these words is المضاف in the genitive case a 'ي' is suffixed to it. اَبِي زَيْد Zaid's father (مجرور). اَب زَيْد is not correct.

المفردات

شعر hair.	أشعار hairs.
شكل physical appearance.	أشكال physical appearances.
خبث mischievous person.	خبثاء mischievous persons.
قلب mind, heart.	قلوب minds, hearts.
حسن goodness, beauty.	طيب good.
خلق character.	أخلاق good manners.
سريع quick.	غضب anger.
أب father.	آباء fathers.
أم mother.	أمهات mothers.

أخ brother.	إخوة brothers.
أخت sister.	إخوان brethren.
ابن son.	أخوات sisters.
وجه face.	أبناء sons.
	وجوه faces.

التمرين

(a) Translate into English :

أم هند - بنات زيد - جميل الشكل - شعر البنت - شعر البنت الجميلة -
شعر البنت الجميل - بيت للرجل -

(b) Translate into Arabic :

The big house of Zaid. Zaid's brother. Of good soul. Son of Zaid. The beautiful faced. The beautiful hair. Hind's beautiful house (دار).

(c) Correct the following :

أب زيد - الشعر بنت - البيت الكبير الرجل - قبيح وجه - البيت الرجل.

الاجابة

(a) Hind's mother. Zaid's daughters. Of beautiful appearance. The hair of the girl. The hair of the beautiful girl. The beautiful hair of the girl. A house of the man.

(b) بيت زيد الكبير - اخو زيد - طيب النفس - ابن زيد - جميل الوجه - الشعر الجميل - دار هند الجميلة .

(c) ابو زيد - شعر البنت - بيت الرجل الكبير - قبيح الوجه - بيت الرجل .

LESSON 5

الجملة الاسمية

A complete sentence is called الجملة المفيدة . The complete sentence is of two categories, namely, الجملة الفعلية and الجملة الاسمية . A sentence which begins with اسم is called الجملة الاسمية or the noun sentence. The subject of الجملة الاسمية is called المبتدأ and its predicate is called الخبر . There is no copula in

Arabic. الرجل نشيط the man is diligent, زيد حسن Zaid is good,

المرأة ذكية the girl is intelligent. In these examples زيد , الرجل

المبتدأ . الخبر ذكية and نشيط , حسن . المبتدأ are البنت and

is generally معرفة and الخبر is generally نكرة . In the above

examples زيد , الرجل and البنت are معرفة and حسن , نشيط and

الرجل الحسن means a good man. نكرة are ذكية

means the good man. بنت ذكية means an intelligent girl.

البنت الذكية means the intelligent girl. These are not complete

sentences. Here الصفة and الذكية , الحسن , حسن are

الموصوف . البنت and بنت , الرجل , رجل

الكلب أبيض the dog is also used to indicate جنس 'ال' ,

is faithful. (ة) التاء المربوطة is sometimes used to indicate

unit of a class. شجرة tree as a class of plants. شجرة a

tree ; شجر does not mean a tree. بقرة cow as a class of animals,

بقرة a cow.

المفردات

شباك window.	شبابك windows.	نافذة window.
نوافذ windows.	مفتوح open.	مغلق closed, shut.
كلب dog.	كلاب dogs.	قط cat.
قطا cats.	هر cat.	هرة cats.
بقرة bovine kind.	بقرة a cow.	بقرات cows.
لبن milk.	حليب milk.	لحم meat.
حيوان animal.	حيوانات animals.	مفيد useful.
طعام food.	أطعمة foods.	لذيذ tasteful.

التمارين

(a) Translate into English :

الكتاب الجديد - الكتاب جديد - البقرة حيوان - لبن البقرة -
طعام لذيذ - حيوان مفيد -

(b) Translate into Arabic :

The cow is a useful animal. Beef is a tasteful food. The window is open. The door is closed. The closed door. The open window.

(c) Fill up the blanks :

زینب بنت - لبن - مفید . طعام - الكلب - أمين . قط - .

الاجابة

(a) The new book. The book is new. The cow is an animal. Cow's milk. A tasteful food. A useful animal.

(b) البقرة حيوان مفيد - لحم البقر طعام لذيذ - الشباك مفتوح -

الباب مغلق - الباب المغلق - الشباك المفتوح -

(c) زینب بنت ذکية - لبن البقرة مفید - طعام لذيذ - الكلب حيوان

أمين - قط جميل -

LESSON 6

العدد Number.

المثنى The dual.

There are three numbers in Arabic : مفرد Singular, مثنى Dual and جمع Plural. مثنى is constructed from مفرد by cutting off the case-ending and adding the suffix ان for the nominative and ين for the accusative and genitive cases : there is no تنوين.

When an اسم has the same form for the accusative and the

genitive it may be called the oblique case. مثنى from عين is زينب بنت in the nominative case and عینین in the oblique case.

(ت) التاء المفتوحة is changed into التاء المربوطة in the feminine when the suffix is added. بِنْتَانِ (nominative) and بِنْتَيْنِ (oblique) are مثنى from بنت. خَادِمَتَانِ and خَادِمَتَيْنِ are مثنى from خَادِمَة a female servant ; here خَادِمَة of التاء المربوطة has been changed into التاء المفتوحة.

When عَيْنَا زَيْدِ the two eyes of Zaid in the nominative case and عَيْنِي زَيْدِ the two eyes of Zaid in the oblique case. الموصوف must also agree with الموصوف in number ; if الموصوف be مثنى then الصفة must also be مثنى.

عَيْنَا الْبِنْتِ الْجَمِيلَتَانِ the two beautiful eyes of the girl.

عَيْنَا الْبِنْتِ الْجَمِيلَةِ the two eyes of the beautiful girl.

عَيْنَا الْبِنْتِ جَمِيلَتَانِ the two eyes of the girl are beautiful.

المفردات

قِطْعَةٌ a piece.

قِطْعٌ pieces.

خَادِمٌ a servant.

خَادِمٌ servants.

صَاحِبٌ companion, master.

أَصْحَابٌ companions, masters.

مُعَلِّمٌ a teacher.

مُعَلِّمُونَ teachers

تَلَامِيذٌ a pupil, a student.

تَلَامِيذٌ pupils, students.

مَدْرَسَةٌ a school.

مَدَارِسٌ schools.

مِفْتَاحٌ a key.

مِفْتَاحٌ keys.

جَالِسٌ is sitting.

قَائِمٌ is standing.

مَهْدَبٌ well bred.

حَاضِرٌ is present.

نَائِمٌ is sleeping.

نَظِيفٌ clean.

مَشْغُولٌ busy.

وَسِخٌ dirty.

التمرين

(a) Translate into English :

قِطْعَتَا لَحْمٍ - يَدَا زَيْدٍ نَظِيفَتَانِ - الرَّجُلَانِ مَشْغُولَانِ - كِتَابَا التَّلَامِيذِ

جَدِيدَانِ - بَيْتَا زَيْدٍ قَدِيمَانِ - زَيْدٌ حَاضِرٌ -

(b) Translate into Arabic :

The two girls are busy. The two intelligent female teachers of the girl are diligent. The two girl students of the school are sitting. The two boys are standing. Zaid is sleeping Zainab and Hind are sleeping.

(c) Correct the following :

عَيْنَانِ زَيْدٍ - قِطْعَتَانِ لَحْمٍ - يَدَا زَيْدٍ وَسِخٌ - زَيْنَبٌ وَ هِنْدٌ مَشْغُولَتَانِ -
بَيْتَانِ كَبِيرَانِ - الصَّاحِبَانِ الْبَيْتِ رَجُلَانِ حَسَنَانِ -

الْإِجَابَةُ

(a) Two pieces of meat. Zaid's two hands are clean.
The two men are busy. Two books of the two students are new. Zaid's two houses are old. Zaid is present.

(b) الْبَيْتَانِ مَشْغُولَتَانِ - مَعْلِمَتَا الْبَيْتِ الذَّكِيَّتَانِ نَشِيطَتَانِ -
تَلْمِيزَتَا الْمَدْرَسَةِ جَالِسَتَانِ - الْوَلَدَانِ قَائِمَانِ - زَيْدٌ نَائِمٌ - زَيْنَبٌ
وَ هِنْدٌ نَائِمَتَانِ -

(c) عَيْنَا زَيْدٍ - قِطْعَتَا لَحْمٍ - يَدَا زَيْدٍ وَسِخَتَانِ - زَيْنَبٌ وَ هِنْدٌ مَشْغُولَتَانِ -
بَيْتَانِ كَبِيرَانِ - صَاحِبَا الْبَيْتِ رَجُلَانِ حَسَنَانِ -

LESSON 7

العدد Number

الجمع The Plural

Arabic plurals are of two kinds :

الجمع المكسر the broken plural and الجمع السالم the sound plural.
الجمع السالم is constructed from مفرد by cutting off

the case-sign and adding the suffix **وَنَ** for the nominative and **يْنِ** for the oblique case. **عَالِمُونَ** is from **عَالِمٌ** **الجمع السالم** and **عَالِمِينَ** in the oblique case. In

case of the feminine with **التاء المربوطة**, in addition to cutting off the case ending, **التاء المربوطة** is changed into **التاء المفتوحة** and an **'الف'** is suffixed to the letter preceding **ت**. **عَالِمَاتٌ** is from **عَالِمَةٌ** in the nominative case and **عَالِمَاتٍ** in the oblique case. Generally **الاسم العلم** proper nouns and **اسم** indicating a person having some quality has for its plural

نَشِيطُونَ from **عَالِمٌ**, **عَالِمُونَ** from **الجمع السالم**. We have **ذِكَا** from **ذَكَوْنَ**, **نَشِيطُونَ** from **نَشِيطٌ** etc. Generally **جمع** of **اسم** ending in **جَالِسَاتٌ** from **جَالِسَةٌ**. We have **الجمع السالم** is **التاء المربوطة** **حَجَرَاتٌ** from **حَجَرَةٌ**, **بَقَرَاتٌ** from **بَقَرَةٌ** etc. These rules are not absolute.

When **الجمع السالم** is **المضاف** then **'ن'** is dropped.

مُعَلِّمُو الْمَدْرَسَةِ the teachers of the school in the nominative case and **مُعَلِّمِي الْمَدْرَسَةِ** the teachers of the school in the

الاجابة

(a) The teachers of the school are present. The girls are sitting. The elders are sitting and the little ones are standing. The children are sleeping. The girl students of the school are intelligent and diligent. The learned men and learned women are good.

(b) الكتب الجديدة - البيوت القديمة جميلة - الاولاد

لاعبة - زينب ذاهبة - زيد و زينب جالسان - ايدي الاولاد
قذرة -

(c) اصحاب البيت رجال مؤدبون - المعلمون حاضرون - تلاميذ

المدرسة اذكيا - ابناء زيد مهذبون - الرجال جالسون -

الكتب الجديدة .

LESSON 8

Prepositions

حروف الجر

Arabic prepositions govern اسم in the genitive case. In other words اسم governed by a preposition is always مجرور .

أغبياء ج dull غبي
أذكيا ج intelligent
كسالى لasy ج كسلان
قدماء ج old قديم
جديد new ج
كلام , كلمات ج كلمة word
كليم , كلام , كلمات ج كلمة word
is playing. لاعب
Of good manners. مؤدب
well bred. مهذب

التمرين

(a) Translate into English :

معلمو المدرسة حاضرون - البنات جالسة - الكبار جالسون و
الصغار قائمون - الاطفال نائمون - تلميذات المدرسة ذكيات و نسيطات -
العالمون و العالمات طيبون -

(b) Translate into Arabic :

The books are new. The old houses are beautiful.
The boys are playing. Zainab is going. Zaid and Zainab
are sitting. The hands of the boys are dirty.

(c) . Fill up the blanks -

اصحاب البيت رجال - المعلمون - المدرسة اذكيا .
ابناء - مهذبون . - جالسون . - الجديدة .

This is why prepositions are called حروف الجر or particles of جر. The following is a complete list of حروف الجر.

الباء والتاء والكاف واللام وواو القسم ومنذ ومذ وخلا

و رب و جاشا ومن وعدا وفي وعن وعلى وحتى وإلى

منذ since, for, of. ل like, as. ك with, in, by. ب (time). من except, حاشا except. خلا (time). منذ since, for (time).

عن away from, about. في in, about. عدا except. منذ since, for (time).

بالحجرة بالحجرة. بالزبد بالزبد. بالزبد بالزبد. بالزبد بالزبد. بالزبد بالزبد.

لزيد لزيد. لزيد لزيد. لزيد لزيد. لزيد لزيد. لزيد لزيد.

and حاشا زيد, خلا زيد. منذ يومين for two days. منذ يومين for two days.

منذ السوق من السوق. من السوق من السوق. من السوق من السوق.

عن البيت عن البيت. في البيت في البيت. من الناس من الناس.

إلى السوق إلى السوق. على المنضدة على المنضدة. من البيت من البيت.

تالله, بالله. تالله, بالله. تالله, بالله. تالله, بالله.

رب رب. رب رب. رب رب. رب رب. رب رب.

small or big. Whether it indicates a small quantity or a big quantity is known from the context. حرف الجر و as used only for oath. و is also عطف conjunction meaning 'and'.

المفردات

موائد	ج	مائدة	dining table	ج	مناضد	table	ج	منضدة
سرر	ج	سرير	bed	ج	كراسي	chair	ج	كرسي
		اليوم	to-day.	ج	أيام	day	ج	يوم
بساتين	ج	بستان	garden	ج	حدائق	garden	ج	حديقة
فواكه	ج	فاكهة	fruit	ج	أزهار	flower	ج	زهرة
		أثمار	fruit	ج	ثمر	fruit	ج	ثمر
		قليل	small in quantity or in number.		كثير	many, much.		كثير
سكر		سكر	sugar.		حليب	milk.		شاي
مدن	ج	مدينة	city, town		قريب	near.		بعيد
		دistant, far.						

التمرين

(a) Translate into English :

الكتاب على المنضدة - زينب جالسة على الكرسي في الحجرة -

زيد في المدينة منذ يومين - في البستان كثير من أشجار الفواكه - في
 الشاي قليل من السكر - زينب ذاهبة إلى السوق - المدرسة قريبة من
 بيت زيد -

(b) Translate into Arabic :

There is food on the table. There is a little milk in the tea. The garden is far from the market. Zaid's mother is sleeping in the bed. The children are playing in the garden. On the table there is a new book.

(c) Re-write the following with حركات :

زينب و زيد جالسان في الحجرة - والله لزيد رجل خبيث - أبو بكر
 حاضر في البيت - في الدواة حبر - الرجل قبيح الوجه - في الدار كثير
 من الحجرات -

الإجابة

(a) The book is on the table. Zainab is sitting on the chair in the room. Zaid is in the city for two days. In the garden there are many fruit trees. In the tea there is a little sugar. Zainab is going to the market. The School is near Zaid's house.

(b) الطعام على المنضدة - في الشاي قليل من الحليب - البستان
 بعيد من السوق - أم زيد نائمة في السرير - الأولاد لاعبون في
 الحديقة - على المنضدة كتاب جديد -

زينب و زيد جالسان في الحجرة - والله لزيد رجل خبيث - (c)
 أبو بكر حاضر في البيت - في الدواة حبر - الرجل قبيح الوجه -
 في الدار كثير من الحجرات -

LESSON 9

Personal Pronouns

الضمائر

اسم has its number, gender, person and case. An اسم may
 be مفرد singular, dual or جمع plural. It may be مذکر
 masculine or مؤنث feminine. It may be متكلم first person, the
 speaker ; حاضر second person, the present or غائب third
 person, the absent. It may be مرفوع nominative, منصوب
 accusative or مجرور genitive.

هو in the nominative case and singular number are
 he, it ; أنت (مذكر) you ; أنت (مؤنث) she, it ; أنا I (common gender).
 هو رجل حسن he is a good man.
 أنت غني you are rich. هي امرأة جميلة she is a beautiful woman.
 أنا فقير I am poor. أنت غنية you are rich.

الضمائر in the singular number and oblique case
 are ٥ him, his, it, its ; ها her, ٥ you, yours (مذكر) ; ٥ her,
 ٥ you, yours (مؤنث) and ٥ me, my, mine.
 ٥ from him. ٥ كتاب له the book is
 ٥ القلم لها I am going to her. أنا ذاهب إليها his.
 ٥ منك from you. ٥ لها قلم she has a pen. ٥ pen is hers.
 ٥ الكرسي لك I am sitting in your room. أنا جالس في حجرتك
 ٥ بيتك to you, ٥ chair is yours or ٥ the chair is for you.
 ٥ الشاي لك your house. ٥ the tea is yours or the tea is for you.
 ٥ لي كتاب I have ٥ mine or for me. ٥ مني to me. ٥ إلى
 a book.

Personal Pronouns in the Nominative Case

الضمائر في حالة الرفع

مفرد	مثنى	جمع
مذكر هو	هما	هم
مؤنث هي	هما	هن
مذكر أنت	أنتما	أنتم
مؤنث أنت	أنتما	أنتن
مذكر ومؤنث أنا	نحن	نحن
مذكر ومؤنث أنا	نحن	متكلم

Personal Pronouns in the Oblique Case

الضمائر في حالتى النصب والجر

مفرد	مثنى	جمع
مذكر ه	هما	هم
مؤنث ه	هما	هن
مذكر ك	كما	كم
مؤنث ك	كما	كن
مذكر ومؤنث ي	نا	نا
مذكر ومؤنث ي	نا	متكلم

When the preposition **لِ** is prefixed to personal pronouns it becomes **لِ** except in the first person singular. **لَهُ** he has, **لَهُمْ** they have, **لَكَ** you have etc. But **لِي** I have.

مَا what and **مَنْ** who are **اسم الاستفهام** interrogative pronouns.

مَا is used for things and **مَنْ** is used for persons. **مَا هُوَ** what is it? **هُوَ كِتَابٌ** it is a book. **أَنَا أَنْتَ مَنْ** who are you? **أَنَا أَبُو زَيْدٍ** I am Zaid's father.

لِمَا هُوَ هُنَا for what or why. **لِمَنْ** for whom or whose. **لِمَنْ الْكِتَابُ** whose is the book? why he is here?

هِنَّ and **هَمَا** when preceded by **هِنَّ** and **هَمَا** become **هِنَّ** and **هَمَا**. **إِلَيْهِمَا**, **إِلَيْهِ**, **بِهِمَا** etc. So we have **بِهِمَا**, **إِلَيْهِمَا**, **إِلَيْهِ**, **بِهِمَا** etc. (ي) يَاء or كسرة.

المفردات

فَقِيرٌ poor ج	فَقْرَاءٌ	غَنِيٌّ rich ج	أَغْنِيَاءٌ ج
مَسْكِينٌ needy ج	مَسَاكِينٌ	يَتِيمٌ orphan ج	يَتَامَى ج
هَنا here.	هَناك there	كُوبٌ glass ج	أَكْوَابٌ ج
كُؤُسٌ wine cup ج	كُؤُسٌ	فَنَاجِيْنٌ coffee or tea cup ج	فَنَاجِيْنٌ

صَحْرَانِ plate, courtyard ج	أَطْبَاقٌ plate ج	طَبَقٌ
ضَيْقٌ narrow.	وَاسِعٌ wide, spacious.	
دِيُوكٌ cock ج	دِيَكٌ	دَجَاجَةٌ hen.
نَعَمْ yes.	لَا no, not.	بَطٌ duck ج

التمرين

(a) Translate into English :

هَلْ لَهُ بَسْتَانٌ؟ نَعَمْ، لَهُ بَسْتَانٌ وَفِيهِ كَثِيرٌ مِنَ الْأَزْهَارِ - عَلَى الْمَائِدَةِ أَطْبَاقٌ وَفِيهَا طَعَامٌ لَذِيذٌ - أَبُو زَيْدٍ هُوَ رَجُلٌ غَنِيٌّ - لَكَ كُوبٌ مِنَ الْمَاءِ - هَلْ لِي فَنَاجِيْنٌ مِنَ الشَّايِ؟ هُمْ كَسَالَى -

(b) Translate into Arabic :

The courtyard of my house is wide. Is your son an intellegent boy? No, he is dull. My daughter Zainab is a beautiful girl. The door of your house is open. Why he is standing?

(c) Re-write the following with حركات :

هُوَ نَائِمٌ فِي بَيْتِهِ - لَهُ فَنَاجِيْنٌ مِنَ الشَّايِ - لِي حَدِيقَةٌ وَاسِعَةٌ - زَيْنَبٌ ذَاهِبَةٌ إِلَيْهِ - هُنَّ بَنَاتٌ نَشِيطَاتٌ - مِنْ مَنكُمُ عَالِمٌ؟

الاجابة

(a) Has he a garden ? Yes, he has a garden and there are many flowers in it. There are on the table plates and in them are tasteful food. Father of Zaid, he is a rich man. For you is a glass of water. Is there for me a cup of tea? They are idle.

(b) صحن بيتي واسع - هل ابنك ولد ذكي ؟ لا، هو غبي - ابنتي

زينب هي بنت جميلة - باب بيتك مفتوح - لما هو قائم -

(c) هو قائم في بيته - له فنجان من الشاي - لي حديقة واسعة -

زينب ذاهبة إليه - هن بنات نشيطات - من منكم عالم ؟

LESSON 10

Demonstrative Pronouns

أسماء الإشارة

إشارة means pointing out something with a finger. A demonstrative pronoun is called اسم الإشارة. اسم الإشارة is of two kinds : one for pointing out something distant and the other pointing out something near. The Arabic terms are

اسم الإشارة للبعيد and اسم الإشارة للقريب. The most common form of اسم الإشارة للقريب is ذا or هذا 'this' for the singular masculine and هذه 'this' for the singular feminine.

أسماء الإشارة للقريب

مفرد	مثنى	جمع
هذا	هذان	هؤلاء
هذه	هاتان	هؤلاء

The common form of اسم الإشارة للبعيد is ذاك 'that' for the singular masculine and تلك 'that' for the singular feminine.

أسماء الإشارة للبعيد

مفرد	مثنى	جمع
ذلك	ذانك	أولئك
تلك	تانك	أولئك

When something is pointed out that thing is then defined.

Therefore, the thing pointed out must be definite. ^{هَذَا الْكِتَابُ} this book,

^{مِنْ هَذَيْنِ الْكِتَابَيْنِ} these two books, ^{هَذَانِ الْكِتَابَانِ} this book,

^{هَذِهِ الْبِنْتُ} this girl, ^{هَاتَانِ الْبِنَتَانِ} these two girls,

^{مِنْ هَاتَيْنِ الْبِنَتَيْنِ} from these two girls, ^{ذَلِكَ الْكِتَابُ} that book,

^{تِلْكَ الْبِنْتُ} that girl, ^{ذَانِكَ الْكِتَابَانِ} those two books,

^{مِنْ تِلْكَ الْبِنَتَيْنِ} from those two girls and ^{تَانِكَ الْبِنَتَانِ} those two girls,

The thing pointed out by ^{اسْمُ الْإِشَارَةِ} is called ^{مُشَارًا إِلَيْهِ}.

Demonstrative pronouns in singular form has same form

for all cases. ^{هَذَا الْكِتَابُ} this book, ^{مِنْ هَذَا الْكِتَابِ} from

this book, ^{هَذِهِ الْبِنْتُ} this girl, ^{مِنْ هَذِهِ الْبِنْتِ} from this girl,

^{ذَلِكَ الْكِتَابُ} that book, ^{مِنْ ذَلِكَ الْكِتَابِ} from that book.

^{تِلْكَ الْبِنْتُ} that girl and ^{مِنْ تِلْكَ الْبِنْتِ} from that girl.

^{هَؤُلَاءِ الرِّجَالُ} and ^{أُولَئِكَ} are used only for persons.

^{هَؤُلَاءِ الرِّجَالُ} these men, ^{هَؤُلَاءِ النِّسَاءُ} these women, ^{أُولَئِكَ الرِّجَالُ} those

men and ^{أُولَئِكَ النِّسَاءُ} those women.

If things pointed out be in the plural and be not persons then singular feminine of demonstrative pronouns

must be used. ^{هَذِهِ الْكُتُبُ} these books and ^{تِلْكَ الْكُتُبُ} those

books. Since ^{الْجَمْعُ الْمَكْسَرُ} or broken plurals are feminine

^{هَذِهِ الرِّجَالُ} and ^{هَؤُلَاءِ الرِّجَالُ} are both correct. Similarly

^{تِلْكَ الرِّجَالُ} and ^{أُولَئِكَ الرِّجَالُ} are both correct.

If ^{اسْمُ} pointed out has a pronominal suffix then the

demonstrative pronoun must come after it. ^{كِتَابُكَ هَذَا جَيِّدٌ}

this book of yours is good, ^{هَذَا كِتَابُكَ جَيِّدٌ} is not correct.

But ^{كِتَابُكَ هَذَا} and ^{هَذَا كِتَابُكَ} both means : this is your

book. ^{بِنْتُكَ هَذِهِ} this daughter of yours, ^{ذَلِكَ كِتَابُكَ} that book of yours,

^{بِنْتُكَ تِلْكَ} that daughter of yours.

If an ^{اسْمُ الْإِشَارَةِ} be ^{مُبْتَدَأُ} of a sentence then its predicate

is generally ^{نَكْرَةٌ}. ^{هَذَا كِتَابٌ} this is a book, ^{هَذِهِ بِنْتُ} this is

a girl, ^{ذَلِكَ كِتَابٌ} that is a book and ^{تِلْكَ بِنْتُ} that is a girl.

If ^{مُشَارًا إِلَيْهِ} as ^{خَبَرٌ} of a sentence be ^{مَعْرِفَةٌ} then a con-

fusion may arise as to whether ^{مُشَارًا إِلَيْهِ} is ^{خَبَرٌ} of a sentence

(b) Translate into Arabic :

That man is a slave of the king. There is on the table your food. This is a glass of hot water. Which book is yours? Which woman is your mother? Which of them is your friend?

(c) Answer the following questions in Arabic :

لِمَنْ هَذَا الْكِتَابُ ؟ هَلْ هَذَا الرَّجُلُ أَبُوكَ ؟ أَيْتُ بِنْتٍ مِنْ هَتَيْنِ
الْبَنَتَيْنِ ابْنَتُكَ ؟ هَلِ الْبَيْتُ جَدِيدٌ ؟ هَلْ هَذِهِ الْأَسْمَاكُ مِنَ الْبَحْرِ ؟
مَا اسْمُكَ ؟

الْإِجَابَةُ

(a) This is fish. These are fishes of the river. This fish. This food of yours. This is your food. This female slave. This is the female slave.

(b) ذَلِكَ الرَّجُلُ هُوَ عَبْدُ الْمَلِكِ - هُنَاكَ قُوْتُكَ عَلَى الْمَائِدَةِ -
هَذَا كُوبٌ مِنَ الْمَاءِ السَّاخِنِ - أَيُّ كِتَابٍ لَكَ ؟ أَيْتُ امْرَأَةً
أَمْكَ ؟ أَيُّهُمْ رَفِيقٌ لَكَ :

(c) هَذَا الْكِتَابُ لَكَ - نَعَمْ هَذَا الرَّجُلُ أَبِي - هَذِهِ الْبِنْتُ هِيَ ابْنَتِي -
لَا، الْبَيْتُ قَدِيمٌ - نَعَمْ هَذِهِ الْأَسْمَاكُ مِنَ الْبَحْرِ - اسْمِي عَبْدُ اللَّهِ -

LESSON 11

Electives

اسْمُ التَّفْضِيلِ

اسْمُ التَّفْضِيلِ means giving preference to something. In terms of English grammar اسْمُ التَّفْضِيلِ means degrees of adjectives, comparative and superlative. The basic form of اسْمُ التَّفْضِيلِ is أَفْعَلٌ is أَفْعَلٌ good and أَحْسَنٌ better, جَمِيلٌ beautiful and أَجْمَلٌ more beautiful, كَبِيرٌ big and أَكْبَرٌ bigger, ذَكِيٌّ intelligent and أَذْكَى more intelligent, طَوِيلٌ tall and أَطْوَلٌ taller etc.

For comparative degree of adjective the form أَفْعَلٌ is used with the preposition مِنْ for all number and gender.

زَيْنَبُ أَجْمَلٌ مِنْ هِنْدٍ. Zaid is better than Bakr. زَيْدٌ أَحْسَنُ مِنْ بَكْرٍ

زَيْنَابُ أَجْمَلٌ مِنْ هِنْدٍ. Zainab is more beautiful than Hind. بَيْتُ زَيْدٍ أَكْبَرُ مِنْ بَيْتِ بَكْرٍ. Zaid's house is bigger than Bakr's house.

تَلْمِيزَاتُ الْمَدْرَسَةِ أَذْكَى مِنْ تَلَامِيذِ الْمَدْرَسَةِ the girl students of the school are more intelligent than the boy students of the school.

عُمَرُ أَطْوَلُ مِنْ عَلِيٍّ Umar is taller than Ali. That which is

مفضل عليه . preferred is مفضل and to which it is preferred is عليه .

In the examples زید , زينب , بيت زید , تلميذات المدرسة , and مفضل عليه are علي and بيت بكر , هند , بكر ; مفضل are عمر .

In superlative degree of adjectives relation between مفضل and مضاف is similar to the relation between مفضل عليه and مضاف when مفضل عليه is present. In superlative degree of adjective زيد احسن الرجال . معرفة and جمع مفضل عليه is always

Zaid is the best of men. If مفضل عليه be not present then زيد الاحسن . اسم التفضيل is prefixed to ال . Some are of opinion that here من كل شيء is omitted. According to them الله اكبر stands for الله اكبر من كل شيء . Allah is greater than everything or Allah is greatest of all things.

اسم التفضيل

جمع		مثنى		مفرد	
oblique	nom	oblique	nom.		
أفعلين	أفعلون	أفعلين	أفعلان	أفعل	مذكر
فعليات	فعليات	فعلين	فعليان	فعل	مؤنث

زينب الحسنى Zainab is the best of women. زينب احسن النساء

Zainab the best. هما احسن الرجال they two are best of men. هم احسن الرجال they are the best of men.

Zaid and Zainab are the best of persons. زيد و زينب احسن الاشخاص
زيد و زينب هما الاحسنان Zaid and Zainab are the two best.

We find an exception to this rule in الله اكبر Allah is the greatest. Here اكبر is used as superlative degree of without مفضل عليه and without the prefix ال . Some

are of opinion that here من كل شيء is omitted. According to them الله اكبر من كل شيء Allah is greater than everything or Allah is greatest of all things.

When the second and the third radical of an adjective are the same they are written as one with تشديد . Root

letters of شديد strong, severe are شدد on the measure أفعل its اسم التفضيل should have been أشدد but it is أشد . We have لذيذ from لذ , قليل from أقل etc.

كْرِيه . صَلَوَاتُ ج prayer صَلَاة . أَصَوَاتُ ج voice, sound
دَوَابُّ ج دَابَّةٌ disagreeable. beast of burden

الْتَمِرِينَ

(a) Translate into English :

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ - الْجَمَلُ أَطْوَلُ مِنَ الْحِصَانِ - الْفَرَسُ أَسْرَعُ
الدَّوَابُّ - زَيْنَبُ جَمَلِي النِّسَاءِ - صَوْتُ الْحَمِيرِ أَكْرَهُ الْأَصْوَاتِ - زَيْنَبُ
هِيَ الْحَسَنَى -

(b) Translate into Arabic :

Zainab is more intelligent than Hind. Which of the two is better? This is the best. Which of the two slave girls is more beautiful? Is it more tasteful than that? What is that? Who are those men?

(c) Correct the following :

الْحَيَاةُ الْآخِرَةُ أَطْوَلُ مِنَ الْحَيَاةِ الدُّنْيَا - زَيْنَبُ أَجْمَلُ النِّسَاءِ - زَيْنَبُ
وَهِنْدُ حَسَنَى النِّسَاءِ - كِتَابَانِ زَيْدٍ أَحْسَنَانِ مِنْ كِتَابَيْنِ بَكْرٍ - بِنْتُهُ
ذَكِيَّةٌ مِنْ بِنْتِ زَيْدٍ - لِمَنْ هَذَا الْكِتَابُ -

خَيْرٌ good and شَرٌّ bad are used as اِسْمُ التَّفْضِيلِ meaning better or best and worse or worst respectively as the case may be.

زَيْدٌ خَيْرُ الرِّجَالِ Zaid is better than Bakr. زَيْدٌ خَيْرٌ مِنْ بَكْرٍ

Zaid is the best of men. زَيْدٌ شَرٌّ مِنْ بَكْرٍ Zaid is worse than Bakr.

زَيْدٌ شَرُّ النَّاسِ Zaid is the worst of men. خَيْرٌ

and شَرٌّ are used in the same way for all genders and numbers. زَيْنَبُ خَيْرٌ مِنْ هِنْدَ Zainab is better than Hind

زَيْنَبُ شَرٌّ مِنْ هِنْدَ Zainab is the best of women. زَيْنَبُ خَيْرُ النِّسَاءِ

Zainab is worse than Hind. زَيْنَبُ شَرُّ النِّسَاءِ Zainab is the worst of women.

الْمَفْرَدَاتُ

(أُخْرَى fem.) other آخر. life. حَيَاة. أنف ج nose أنف.

swift, سريع. creation. خَلْق. sleep. نَوْم. the other life. الْآخِرَةُ.

horse حصان. جمال ج camel جمال. quick. فَرَس. أحصنة ج.

ass حمار. أفراس ج horse, mare.

الاجابة

(a) Prayer is better than sleep. The Camel is taller than the horse. The horse is the swiftest of the beasts of burden. Zainab is the most beautiful of women. Voice of an Ass is the most disagreeable of voices. Zainab is the best.

(b) زينب اذكى من هند - أيهما أحسن؟ هذا هو الأحسن -
آية الائمةين أجمل؟ هل هذا ألد من ذلك؟ ما ذلك؟ من هؤلاء الرجال؟

(c) حياة الآخرة أطول من حياة الدنيا - زينب جملي النساء -
زيد و هند حسنيا النساء - كتابا زيد أحسن من كتابي بكر - بنته
أذكى من بنت زيد - لمن هذه الكتب؟

LESSON 12

الالوان و أوصاف الجسم
Colours and bodily defects.

Words indicating colour and bodily defects are on the measure ^{أفعل}, from ^{حمر} redness we have ^{أحمر} red; from ^{بياض} whiteness we have ^{أبيض} plural ^{بيض} white, from ^{سواد} blackness we have ^{أسود} black, from ^{خضرة} greenness we have ^{أخضر} green, from ^{زرقة} blueness we have ^{أزرق} blue, from ^{أصفر} yellowness we have ^{أصفر} yellow, from ^{بكم} dumbness we have ^{أبكم} dumb, from ^{صمم} deafness we have ^{أصم} deaf, from ^{عمى} blindness we have ^{أعمى} blind, from ^{عور} blindness of one eye we have ^{أعور} blind of one eye and from ^{عرج} lameness we have ^{أعرج} lame. They are ^{صفة} and ^{صفة}. These are not ^{اسم التفضيل}. Like every other ^{صفة} these agree with their ^{موصوف} in indefiniteness, number, gender and case. The following is a table of measure of ^{أفعل} indicating colour and bodily defects.

الْأَوْزَانُ

جمع		مثنى		مفرد	
oblique	nom.	oblique	nom.		
	فعل	أفعلين	أفعلان	أفعل	مذكر
فعلاوات	فعلاوات	فعلاوين	فعلاوان	فعلاء	مؤنث

When singular masculine and singular feminine of this type of adjectives are نكرة they do not have تنوين and in the genitive case they have فتحة and not كسرة as their case-sign. الكتاب الأبيض a white book. من كتاب أبيض two white books. الوردة الحمراء a red rose. على وردتين حمراوين on two red roses.

المفردات

أوبارج fur وبر . ألوان ج colour لون .
 أسمر brown. سمرة brownness. حرير silk. طرش deafness.
 أخرس dumb. أخرس dumbness. أحجب hunch-back. أجنحة ج wing جناح صدور ج breast صدر

التمرين

(a) Translate into English :

هرى زونو جميل جدا - عيناه زرقاوان - أنفه أحمر - وبره
 ناعم كالحرير - لونه أسود - عينا البنت زرقاوان - كلبك ذلك
 أبيض - أعبد الأسود في الحجرة الحمراء - لون هذا الزهر ماهو -
 له لونان أزرق و أحمر - أوراق الشجرة سمراء - هذا الزهر أشد
 حمرة من ذلك الزهر -

(b) Translate into Arabic :

The colour of my dog is white. He is a lame man. Is she blind? She is blind of one-eye. This bird has red breast and yellow wings. The book is on a red table. What is the colour of this flower?

(c) Correct the following :

عَيْنَاهُ أَسْوَدَ - وَرْدَةٌ حُمْرَاءَ - هَذَا مِنْ كِتَابٍ أَحْمَرٍ - لَوْنُ قِطِّكَ
أَحْمَرٌ - مِنَ الْكِتَابِ الْأَحْمَرِ - أُوْبَارُ الْقِطِّ حُمْرٌ -

الْإِجَابَةُ

(a) My cat 'Nu Nu' is very beautiful. His eyes are blue. His nose is red. His fur is soft like silk. His colour is black. The eyes of the girl are blue. That dog of your's is white. The black slave is in the red room. What is the colour of this flower? It has two colours, blue and yellow. The leaves of the tree are brown. This flower is more red than that flower.

(b) لَوْنُ كَلْبِي أَبْيَضٌ - هُوَ رَجُلٌ أَعْرَجٌ - هَلْ هِيَ عَمِيَاءُ ؟
هِيَ عَوْرَاءُ - لِهَذَا الطَّائِرِ صَدْرٌ أَحْمَرٌ وَ جَنَاحَانِ صَفْرَاوَانِ - الْكِتَابُ
عَلَى مَنَاضِدَةٍ حُمْرَاءَ - مَا لَوْنُ هَذِهِ الزَّهْرَةِ ؟

(c) عَيْنَاهُ سَوْدَاوَانِ - وَرْدَةٌ حُمْرَاءَ - هَذَا مِنْ كِتَابٍ أَحْمَرٍ -
لَوْنُ قِطِّكَ أَحْمَرٌ - مِنَ الْكِتَابِ الْأَحْمَرِ - أُوْبَارُ الْقِطِّ حُمْرَاءَ -

LESSON 13

أَسْمَاءُ الظَّرْفِ

Adverbs

أَسْمَاءُ الظَّرْفِ or adverbs are of two kinds. They are
ظَرْفُ الْمَكَانِ adverb of place and ظَرْفُ الزَّمَانِ adverb of time.
ظَرْفُ الْمَكَانِ is generally منصوب and it governs إِسْمٌ in the genitive
case. ظَرْفُ الْمَكَانِ in common use are تَحْتَ under, below,
فَوْقَ above, on, عِنْدَ beside, with, near, مَعَ with, حَوْلَ around,
قُدَّامَ towards, أَمَامَ before, in front of, وَرَاءَ behind, قُدَّامَ
before, in front of and بَيْنَ between. ظَرْفُ الزَّمَانِ in common use
are قَبْلَ before and بَعْدَ after. ظَرْفٌ governed by إِسْمٌ
and is مضافٌ is مضافٌ إِلَيْهِ.

هُوَ جَالِسٌ تَحْتَ الشَّجَرَةِ He is sitting under the tree.
زَيْدٌ عِنْدَ الشَّجَرَةِ There is a bird on the tree. ظَرْفُ الشَّجَرَةِ طَائِرٌ

Zaid is near the tree. ^{عِنْدِي} كِتَابٌ I have a book.

مع زَيْدٍ كِتَابٌ Zaid is playing with Bakr. ^{زَيْدٌ} لَاعِبٌ مَعَ بَكْرٍ

Zaid has a book. ^{حَوْلَ} الْبَيْتِ جِدَارٌ There is a wall around

the house. ^{أَنَا} ذَاهِبٌ نَحْوَ السُّوقِ I am going towards the

market. ^{زَيْدٌ} قَائِمٌ أَمَامَ بَيْتِهِ Zaid is standing in front of his

house. ^{الْكَلْبُ} وَرَاءَ صَاحِبِهِ the dog is behind his master.

^{زَيْنَبٌ} جَالِسَةٌ بَيْنَ أَبِيهَا وَ أُمِّهَا Zainab is sitting between her father and mother.

^{بَعْدَ} مَوْتِهِ after his death. ^{قَبْلَ} مَوْتِهِ before his death.

Sometimes ^{مُضَافٌ} إِلَيْهِ of ^{قَبْلَ} and ^{بَعْدَ} is present. When

^{مُضَافٌ} إِلَيْهِ is not present ^{قَبْلَ} and ^{بَعْدَ} become ^{قَبْلَ} and ^{بَعْدَ}.

In such cases they are invariable. ^{مِنْ} قَبْلُ from before.

^{مِنْ} بَعْدُ afterwards.

Vocatives

حُرُوفُ النِّدَاءِ

إِسْمُ ^{حُرُوفُ} النِّدَاءِ are ^{أَيْتَهَا} and ^{يَا} vocative particles.

addressed by ^{حُرُوفُ} النِّدَاءِ is called ^{مُنَادَى} or the addressed.

Thus ^{يَا} ^{أَيْتَهَا} ^{الْمَلِكَةِ} O, King ! ^{يَا} ^{أَيْتَهَا} ^{الْمَلِكِ} O, King ! and ^{يَا} ^{أَيْتَهَا} ^{الْمَلِكَةِ}

O, Queen ! In the above examples ^{مَلِكِ}, ^{الْمَلِكِ} and ^{الْمَلِكَةِ}

are ^{مُنَادَى} of ^{يَا} is ^{مُضْمُونٌ} ; it does not take ^{تَنْوِينٌ}

or ^{أَلِ} ^{يَا} ^{الْمَلِكِ} O, King ! ^{يَا} ^{مَلِكِ} or ^{يَا} ^{الْمَلِكِ} are not correct.

^{يَا} is used both for ^{مَذَكَّرٌ} and ^{مؤنث} . ^{يَا} ^{وَلَدٌ} O, boy and

^{يَا} ^{بِنْتٌ} O, girl ! When ^{مُنَادَى} of ^{يَا} is ^{مُضَافٌ} then it is ^{مَنْصُوبٌ} .

^{يَا} ^{رَسُولَ} ^{اللَّهِ} O, Prophet of Allah. Here ^{رَسُولٌ} is ^{مُنَادَى} of

^{يَا} and it is ^{مُضَافٌ} . So it is ^{مَنْصُوبٌ} . ^{يَا} ^{رَسُولَ} ^{اللَّهِ} is not

correct. ^{أَيْتَهَا} of ^{مُنَادَى} and its feminine form ^{أَيْتَهَا} is

always defined by ^{أَلِ} ^{يَا} ^{أَيْتَهَا} ^{الْمَلِكِ} O, King, ^{يَا} ^{أَيْتَهَا} ^{الْمَلِكَةِ}

O, Queen ! Since ^{مُضَافٌ} never takes ^{تَنْوِينٌ} or ^{أَلِ} and since

أَيْتَهَا and أَيْهَا of مُنَادٍ is defined by أَلْ, it is clear that أَيْتَهَا and أَيْهَا of مُنَادٍ cannot be مُضَافٌ. So أَيْهَا الْمَلِكُ الْحِجَازِ is not correct and in this case we must say أَيْتَهَا and أَبْهَآ. يَا مَلِكَ الْحِجَازِ are also used with يَا for emphasis. يَا أَيْتَهَا الْمَلِكَةُ O, King and يَا أَيْهَا الْمَلِكَةُ O, Queen !

-۸۹- و
المفردات

٨٠٩ ملوک ج king ملک calling. ٨١٠ نداء. ٨١١ جدر ج wall جدار
٨١٢ موجود. ٨١٣ غائب. ٨١٤ where? ٨١٥ ابن. ٨١٦ رسل ج Prophet رسول
٨١٧ أعمال ج work عمل. ٨١٨ أشغال ج work, business شغل. ٨١٩ present.
٨٢٠ نجار carpenter. ٨٢١ خياط tailor. ٨٢٢ butcher. ٨٢٣ جزار. ٨٢٤ طباخ
٨٢٥ ج shop دکان. ٨٢٦ مطابخ ج kitchen مطبخ. ٨٢٧ blacksmith. ٨٢٨ حداد
٨٢٩ سماء. ٨٣٠ ثياب ج cloth ثوب. ٨٣١ حوانیت ج shop حانوت. ٨٣٢ دکاکین
٨٣٣ sky. ٨٣٤ فلاح farmer. ٨٣٥ سموات ج sky.

التمريين

(a) Translate into English :

أَيْنَ زَيْدٍ؟ هُوَ قَائِمٌ أَمَامَ بَيْتِهِ - مَنْ مَعَهُ؟ مَعَهُ أَبُوهُ - لَهُ
حَدِيقَتَانِ وَ بَيْنَهُمَا نَهْرٌ - طَعَامُكَ عِنْدَ الطَّبَّاخِ فِي الْمَطْبَخِ -
الْقُطْ نَائِمٌ تَحْتَ الْمَائِدَةِ - زَيْدٌ غَائِبٌ عَنِ الْبَيْتِ مِنْذُ يَوْمَيْنِ -

(b) Translate into Arabic :

In the market there are many shops. This is butcher's shop and there is meat in it. Chairs and tables are in the shop of the carpenter. Zaid's clothes are with the tailor in the New Market. He is busy with his work. Is your father present in the house ? Yes, he is in the house. There is a wall around the garden.

(c) Re-write the following with حرکات .

له ما فى السموات وما فى الارض - عند زيد كتاب جديد -
يا ابا زيد أين أنت - أنا جالس تحت الشجرة فى الحديقة -
لماذا أنت ذاهب إلى السوق - ما عملك - هل عندك سمك -
لا، عندى لحم -

الاجابة

(a) Where is Zaid ? He is standing in front of his house. Who is with him ? With him is his father. He has two gardens and between them there is a river. Your food is with the cook in the kitchen. The cat is sleeping under the dining table. Zaid is absent from home for two days.

فِي السُّوقِ دُكَّانِينَ كَثِيرَةً - هَذَا حَانُوتُ الْجَزَارِ وَفِيهِ (b)
لَحْمٌ - فِي دُكَّانِ النِّجَارِ كُرَاسٌ وَ مَنَاضِدٌ - ثِيَابُ زَيْدٍ عِنْدَ الْخِيَّاطِ
فِي السُّوقِ الْجَدِيدَةِ - هُوَ مَشْغُولٌ فِي شَغْلِهِ - هَلْ أَبُوكَ مَوْجُودٌ
فِي الْبَيْتِ ؟ نَعَمْ ، هُوَ فِي الْبَيْتِ . حَوْلَ الْحَدِيقَةِ جِدَارٌ -

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ - عِنْدَ زَيْدٍ كِتَابٌ (c)
جَدِيدٌ - يَا أَبَا زَيْدٍ أَيْنَ أَنْتَ - أَنَا جَالِسٌ تَحْتَ الشَّجَرَةِ فِي الْحَدِيقَةِ -
لِمَاذَا أَنْتَ ذَاهِبٌ إِلَى السُّوقِ ؟ مَا عَمَلُكَ ؟ هَلْ عِنْدَكَ سَمَكٌ ؟
لَا ، عِنْدِي لَحْمٌ -

LESSON 14

إِنَّ and ذُو

ذُو means possessor of. ذُو is one of the الْأَسْمَاءُ السِّتَةُ الْمَكْبَرَةُ.
مُضَافٌ إِلَيْهِ is used as مُضَافٌ and always has its
ذُو agrees with ذُو means possessor of knowledge or learned.
with ذُو related to it in number, gender and case.

ذُو			
مفرد	مثنى	جمع	
nom.	oblique	nom.	oblique
ذُو	ذُو	ذَوَانِ	ذَوَانِ
ذَا	ذَا	ذَوَانِ	ذَوَانِ
ذَاتُ	ذَاتُ	ذَوَاتَانِ	ذَوَاتَانِ
ذَاتُ	ذَاتُ	ذَوَاتَانِ	ذَوَاتَانِ

هِيَ ذَاتُ عِلْمٍ she is a learned woman. هُوَ ذُو عِلْمٍ he is a learned man.
هَذَا مِنْ رَجُلٍ ذِي عِلْمٍ this is from a learned woman.

man. ^{هَذَا مِنْ امْرَأَةٍ ذَاتِ عِلْمٍ} this is from a learned woman.

^{وَهُمَا ذَوَا عِلْمٍ} they two are learned. ^{وَهُمَا ذَوَاتَا عِلْمٍ} they two (fem.)

are learned. ^{وَهُمْ ذَوُو عِلْمٍ} they are learned. ^{وَهُنَّ ذَوَاتُ عِلْمٍ} they are (fem.) learned.

^{ذَاتُ الْيَمِينِ} on the right side. ^{يَمِينٌ} right. ^{ذَاتُ يَوْمٍ} means one day. ^{ذَاتُ يَوْمٍ} on the right side.

^{أُولُو} is also plural form of ^{ذُو}; in the oblique case it is ^{أُولِي}. ^{أُولُو الْعِلْمِ} means learned men. Its feminine form is ^{أُولَاتُ} in the nominative case and ^{أُولَاتُ} in the oblique case. ^{أُولَاتُ الْعِلْمِ} learned women. ^{رَحِمٌ} means womb, their plural is ^{أَرْحَامٌ}. ^{أُولُو الْأَرْحَامِ} means ذُو الْأَرْحَامِ kindreds.

^{إِنْ} is a particle of emphasis ^{حَرْفُ التَّأْكِيدِ}. ^{إِنْ} governs ^{الْمُبْتَدَأُ} in the accusative case and ^{الْخَبَرُ} in the nominative case. ^{إِنْ زَيْدًا عَالِمٌ} Zaid is learned. ^{إِنْ} gives a slight emphasis which can not be translated in to other languages, but the emphasis is expressed by vocal emphasis. ^{إِنْ زَيْدًا عَالِمٌ}

can not be translated as verily Zaid is learned or surely Zaid is learned. For greater emphasis which can be translated into other languages the particle ^{لَ} is used with ^{الْخَبَرُ}. ^{إِنَّ زَيْدًا لَعَالِمٌ} Zaid is indeed learned. ^{إِنْ زَيْدًا عَالِمٌ} Zaid is learned.

المفردات

^{خَسِرَ} loss. ^{يَاسْمِينٌ} jasmine. ^{رَائِحَةٌ} odour.

^{أَيُّ} that is. ^{جَرَارٌ} jar, water pot ^{جَرَّةٌ}

^{أَوْ} or. ^{يَعْنِي} it means. ^{أَمْ} or (used for negative alternative).

^{كِلَاهُمَا} both of them. ^{كِلْتَاهُمَا} both (fem.) of them.

^{عَقْلٌ} intelligence. ^{عَاقِلٌ} intelligent.

^{قَرْنٌ} horn ^{قَرُونٌ}

التحريين

(a) Translate into English :

^{إِنَّ الْإِنْسَانَ لِفِي خَسِرٍ - هُوَ ذُو عِلْمٍ أَيْ هُوَ عَالِمٌ - الْوَرْدُ}

والياسمين كلاهما ذوا رائحة طيبة - أ أنت ذاهبة إلى السوق أم إلى بيتك - أ أنت ذاهب إلى الحديقة أم لا - في الدار بنتان كلتاها جميلتان -

(b) Translate into Arabic :

Who are they two ? They are Zainab and Hind. Are both of them beautiful ? No, Zainab is beautiful and Hind is ugly. Hind is possessor of intelligence i. e., she is intelligent. Is Zaid's house big? Yes, Zaid's house is indeed big.

(c) Fill up the blanks :

زيد - علم - يعني - عالم - زيد و بكر - ذكيان - إنه -
نشيط - البقرة حيوان و - ذات قرنين - أين - أ - غرفة -
النوم أم - حجرة الطعام - أ زينب في البيت أم -

الأحابة

(a) Man is indeed in loss. He is possessor of knowledge i. e., he is learned. The rose and the jasmine, both of them possess nice odour. Are you going to the market or to your house ? Are you going to the garden or not ? There are in the house two girls, both of them are beautiful.

من هما - هما زينب و هند - هل كلتاها جميلتان - (b)
لا، زينب جميلة و هند قبيحة - هند ذات ذكاء أى هي ذكية -
هل بيت زيد كبير - نعم، إن بيت زيد كبير -

زيد ذو علم يعني هو عالم - زيد و بكر كلاهما ذكيان - (c)
إنه رجل نشيط - البقرة حيوان وهي ذات قرنين -
أين زيد أ هو في غرفة النوم أم في حجرة الطعام -
أ زينب في البيت أم لا -

LESSON 15

The hyperbole and the diminutive

اسم المبالغة و اسم التصغير

اسم المبالغة emphasizes or intensifies a quality good or bad possessed by a person. There are fifteen وزن or measures of اسم المبالغة. Of these فَعَال, فَعَالَة, فَعِيل, فَعِيلَة, فَعُول, فَعُولَة, فَعِيلَة, فَعِيلَة, فَعِيلَة, فَعِيلَة, فَعِيلَة, فَعِيلَة, فَعِيلَة, فَعِيلَة, فَعِيلَة are in common use. عَلَم a learned man. عَلَام and عَلَامَة a very learned man. عَلَامَة a great learned man. سَكْرَان are on the measure فَعَال and فَعَالَة respectively. سَكْرَان a drunken man. سَكِير a drunkard. This is on the measure فَعِيل from the root سَكَر. صَادِق a very truthful man. This is also on the measure فَعِيل. رَحِيم very much merciful, عَلِيم all knowing etc., are on the measures فَعِيل, فَعُول, فَعُولَة, فَعِيلَة, فَعِيلَة, فَعِيلَة, فَعِيلَة, فَعِيلَة, فَعِيلَة, فَعِيلَة, فَعِيلَة, فَعِيلَة, فَعِيلَة, فَعِيلَة, فَعِيلَة

liar. كَذُوب and أَكُول are on the measure فَعُول.

التاء المربوطة of علامة is used for emphasis and not to indicate gender. علامة is used both for مؤنث and مذكر. هي امرأة علامة he is a great learned man. she is a great learned woman.

اسم التصغير or the diminutive is used to express endearment or contempt. اسم التصغير is constructed on their أوزن measures. كَلْب a dog. كَلِيب a small dog. فَعِيل and فَعِيلَة. عَبْد a slave, عَبِيد a humble slave. طِفْل a baby, طِفِيل a small baby. عَقْرَب a scorpion, عَقِيرَب a small scorpion. فَعِيل is on the measure فَعِيل. عَصْفُور a sparrow, عَصْفِير a small sparrow. عَصْفِير is on the measure فَعِيل. If an اسم has a feminine ending then فَعِيلَة is attached to its diminutive. قَلْعَة a fortress, قَلِيعَة a small fortress.

أَخِي is أَخ, from أَب is أَب, from اسم التصغير

بنية is بنت or ابنة from بنى is ابن from أخية is أخت .

The form فَعُول is often used with proper names to express endearment e. g., فاطمة from فطوم name of woman, عبد الله from عبود name of a man and عبد القادر from قدور name of a person.

المفردات

صَادِق . سَكَارَى ج drunk سَكَرَان . أَوْزَان ج weight وزن
truthful. كَاذِب liar عقارب ج scorpion عَقْرَب
. أَنَعَم , نَعِم ج favour, benefit نَعْمَة . عَصَافِير ج
. مِيَادِين ج field, open space قِلَاع ج fortress قلعة
برتقال apple. تَفَاح . date بلح . جِهَال ج mountain, hill جبل
orange. أَعْنَاب ج grape عِنَب
lamp, candle قَنَدِيل . بَلَابِل ج nightingale بَلْبَل . مَنَازِل ج
in fact. فَعْلَا . قَنَادِيل ج

التمرين

(a) Translate into English :—

يَا بَنِي إِلَى أَيْنَ أَنْتَ ذَاهِبٌ - يَا أَبَتِي أَنَا ذَاهِبٌ إِلَى الْمِيدَانِ -
الْأَقَارِبُ عَقَارِبُ - الْفَوَاكِهَ نِعْمَةٌ مِنْ أَنْعَمِ اللَّهِ - الْبَلَحُ وَالْعِنَبُ
وَالْمَوْزُ أَلَذُّ الْفَوَاكِهَ - أَبُو مَنْ هُوَ -

(b) Translate into Arabic :

Your small dog is very beautiful. Its colour is black. He has a house on a hill. Zainab is a great learned woman. He is, infact a drunkard. The Red Sea is a deep sea. The nightingale is a bird of good voice.

(c) Construct اسم التصغير from the following words :

هر - بحر - منزل - بلبل - قنديل - مفتاح -

الاجابة

(a) O' my little son ! where are you going ? O' my father ! I am going to the field. Relations are scorpions. Fruits are of the benefits of Allah. The date, the grape, and the plantain are the most tasteful of fruits. Whose father is he ?

(b) كليبك جميل جدا - لونه أسود - له بيت فوق جبل -

زينب علامة - إنه سيكير فعلا - البحر الأحمر عميق - البلبل طائر حسن الصوت -

(c) هرير - بحير - منيزل - بليليل - قنديل - مفتاح -

LESSON 16

Numerals

أَسْمَاءُ الْعَدَدِ

In Arabic there is one rule for one and two, and there are other rules for three to ten, eleven to nineteen, twenty to ninety nine, for hundred and for thousand.

The following is the table of numerals from one to ten :

مؤنث	مذكر	مؤنث	مذكر
وَاحِدَةٌ	وَاحِدٌ	وَاحِدَةٌ	وَاحِدٌ
ثَلَاثٌ	ثَلَاثَةٌ	ثَلَاثٌ	ثَلَاثَةٌ
أَرْبَعٌ	أَرْبَعَةٌ	أَرْبَعٌ	أَرْبَعَةٌ
خَمْسَةٌ	خَمْسَةٌ	خَمْسَةٌ	خَمْسَةٌ
سِتَّةٌ	سِتَّةٌ	سِتَّةٌ	سِتَّةٌ
سَبْعَةٌ	سَبْعَةٌ	سَبْعَةٌ	سَبْعَةٌ
ثَمَانِيَةٌ	ثَمَانِيَةٌ	ثَمَانِيَةٌ	ثَمَانِيَةٌ
تِسْعَةٌ	تِسْعَةٌ	تِسْعَةٌ	تِسْعَةٌ
عَشْرَةٌ	عَشْرَةٌ	عَشْرَةٌ	عَشْرَةٌ

Numerals one and two come after the thing enumerated and they agree in gender and case with the thing enumerated.

رَجُلٌ وَاحِدٌ one man. امْرَأَةٌ وَاحِدَةٌ one woman. رَجُلَانِ اثْنَانِ

two men. امْرَأَتَانِ اثْنَتَانِ or امْرَأَتَانِ اثْنَتَانِ two women. Since

in Arabic there is a singular and dual form of every اسم

these are used for mentioning number one and two. Thus

instead of رَجُلٌ وَاحِدٌ we generally say رَجُلٌ and instead of

رَجُلَانِ اثْنَانِ we simply say رَجُلَانِ. But sometimes for emphasis

the number is also mentioned. When we say رَجُلَانِ اثْنَانِ

we lay emphasis on the numeral اثْنَانِ.

While counting three to ten the numeral comes first and the thing enumerated comes next in its plural form and

is always مجرور. In these cases if the مفرد of the thing

enumerated be مؤنث then the numeral must be مؤنث

If the مفرد of the thing enumerated be مؤنث then the

numeral must be مؤنث. ثَلَاثُ نِسَاءٍ three women. ثَلَاثَةُ رِجَالٍ three men. مؤنث

three women. In the first example مفرد of the thing enumerated

is رَجُلٌ which is masculine ; so the number is in the

feminine. In the second example the مفرد of the thing

enumerated is امْرَأَةٌ which is مؤنث ; so the number is in

the masculine gender. We have ^{أَرْبَعَةُ}رِجَالٍ , ^{أَرْبَعُ}نِسَاءٍ , etc. ^{خَمْسَةُ}رِجَالٍ , ^{خَمْسُ}نِسَاءٍ , etc.

These numbers are like every other ^{إِعْرَابُ} subject to ^{اسْمُ} variation, according to their cases. One man in the nominative case will be ^{رَجُلٌ}وَاحِدٌ and two men will be ^{رَجُلَانِ}اثنان. If the numerals are mentioned in the accusative case they shall be ^{رَجُلًا}وَاحِدًا and ^{رَجُلَيْنِ}اثنين. In the genitive case they shall be ^{رَجُلٍ}وَاحِدٍ and ^{رَجُلَيْنِ}اثنين. From three to ten, the case sign is borne by the numeral, for the thing enumerated is always ^{مَجْرُورٌ}مجرور. Three men in the nominative case will be ^{ثَلَاثَةُ}رِجَالٍ , in the accusative case it will be ^{ثَلَاثَةً}رِجَالٍ and in the genitive case ^{ثَلَاثَةِ}رِجَالٍ.

When the thing enumerated is definite, two constructions are possible ^{الرِّجَالُ}الثلثة or ^{الرِّجَالِ}الثلثة the three men.

For things enumerated ^{ثَمَانِ}eight becomes ^{ثَمَانِي} in the nominative case, ^{ثَمَانِي} in the accusative case and ^{ثَمَانِي} in

the genitive case. ^{ثَمَانِي}رِجَالٍ , ^{ثَمَانِي}رِجَالٍ , ^{ثَمَانِي}رِجَالٍ in the nominative, accusative and genitive cases respectively.

For some undefined number between three and ten the word ^{بِضْعٌ} or ^{بِضْعَةٌ} is used. ^{بِضْعَةُ}رِجَالٍ means a few men between three and ten ; ^{بِضْعُ}نِسَاءٍ means a few women between the number three and ten.

^{كَمْ}الِاسْتِفْهَامِيَّة when used as an interrogative means "how many" or "how much." The noun following it is ^{مُفْرَدٌ}مفرد and ^{كَمْ}لَبَنًا how much milk, ^{كَمْ}رِجُلًا how many men, ^{مَنْصُوبٌ}منصوب.

المفردات

ج ^{نَمْرٌ}نمر . ^{ثَعَالِبٌ}ثعالب ج Fox . ^{أَسَدٌ}أسود , ^{أَسَدٌ}أسد ج Lion .
ج ^{ذئبٌ}ذئب . ^{دِبَّةٌ}دببة ج Bear . ^{أَفِيَالٌ}أفيال ج Elephant . ^{نَمُورٌ}نمور .
ج ^{حَمِيَّةٌ}حمة . ^{أَرَانِبٌ}أرانب ج Rabbit . ^{ظَبَاءٌ}ظباء ج Deer . ^{ذئَابٌ}ذئاب .
ج ^{غَرَبَانٌ}غربان ج Crow . ^{ضَفَادِعٌ}ضفادع ج Frog . ^{حَيَاتٌ}حيات ج Snake .
ج ^{شَاطِرٌ}شاطر . ^{حَمَائِمٌ}حمام ج Pigeon . ^{غَابٌ}غاب ج Forest .
ج ^{شَطَارٌ}شطار .

الْأَجَابَةُ

(a) How many men are there in the room ? There are two men in the room. There are many lions in the forest. There are three crows on the tree. The fox is a very cunning animal. How much milk is in the tea ? There is a little milk in the tea.

(b) أَمَامِي ثَلَاثَةُ نِسَاءٍ - لَحْمُ الْحَمَامِ طَعَامٌ لَذِيذٌ - فِي هَذِهِ الْغَابَةِ (b)
عَشْرَةُ أَفْيَالٍ - فِي الْحَجَرَةِ بَضْعَةُ كُرَاسٍ - كَمْ رَغِيْفًا عِنْدَكَ ؟

(c) فِي الدَّارِ خَمْسَةُ رِجَالٍ - هَذِهِ الدَّجَاجَةُ أَكْبَرُ مِنْ هَذَا الدِّيَكِ -
هَذِهِ الْمَرْأَةُ عَمِيَاءٌ - ابْنُكَ وَلَدٌ جَمِيلٌ - بَضْعَةُ رِجَالٍ جَالِسُونَ
فِي الْمِيدَانِ - أَنَا ذَاهِبَةٌ إِلَى دَارِ فِيهَا تِسْعَةُ رِجَالٍ -

الْتَمَرِينَ

(a) Translate into English :

كَمْ رَجُلًا فِي الْحَجَرَةِ ؟ فِي الْحَجَرَةِ رَجُلَانِ - فِي الْغَابَةِ كَثِيرٌ مِنَ الْأَسَدِ -
فَوْقَ الشَّجَرَةِ ثَلَاثَةُ غُرَبَانٍ - الثَّعْلَبُ حَيَوَانٌ شَاطِرٌ جِدًّا - كَمْ حَلِيبًا
فِي الشَّاي ؟ فِي الشَّاي قَلِيلٌ مِنَ الْحَلِيبِ -

(b) Translate into Arabic :

There are three women before me. Flesh of pigeon is a tasteful food. There are ten elephants in this forest. There are a few chairs in the room. How many loaves have you ?

(c) Reconstruct the following sentences using مَذَكَّرٌ

مَذَكَّرٌ for مؤنث and مؤنث for مؤنث .

فِي الْبَيْتِ خَمْسُ نِسَاءٍ - هَذَا الدِّيَكُ أَكْبَرُ مِنْ هَذِهِ الدَّجَاجَةِ -
هَذَا الرَّجُلُ أَعْمَى - ابْنُكَ جَمِيلٌ - بَضْعُ نِسَاءٍ جَالِسَاتٌ فِي الْمِيدَانِ -
أَنَا ذَاهِبٌ إِلَى بَيْتٍ فِيهِ تِسْعُ نِسَاءٍ -

LESSON 17

Numerals

أَسْمَاءُ الْغَدَدِ

(Eleven to Nineteen)

مذكر	مؤنث
Eleven	١١ إحدى عشرة
Twelve	١٢ اثنتا عشرة
Thirteen	١٣ ثلاث عشرة
Fourteen	١٤ أربع عشرة
Fifteen	١٥ خمس عشرة
Sixteen	١٦ ست عشرة
Seventeen	١٧ سبع عشرة
Eighteen	١٨ ثمان عشرة
Nineteen	١٩ تسع عشرة

From eleven to nineteen the thing enumerated is always
 مفرد and منصوب with تنوين. We say أحد عشر رجلاً and
 not أحد عشر رجال.

The numerals eleven and twelve agree in gender with
 the thing enumerated: أحد عشر رجلاً eleven men.
 إحدى عشرة امرأة eleven women. اثنا عشر رجلاً twelve men.
 اثنتا عشرة امرأة twelve women.

From number thirteen to nineteen if the thing enu-
 merated be masculine the number shall be feminine.
 ثلاثة عشر رجلاً thirteen men. If the thing enumerated be
 feminine the number shall be masculine. ثلاث عشرة امرأة
 thirteen women. The first part of number twelve namely,
 اثنا is subject to إعراب variation according to case ; اثنا ,
 اثنتى , اثنتى are in the nominative case. اثنتى and اثنتى
 are in the oblique case. إلى اثنتى عشر رجلاً to twelve
 men and إلى اثنتى عشرة امرأة to twelve women.

With the exception of numeral twelve other numerals
 from eleven to nineteen do not vary according to variation

of their cases. من أحد عشر رجلاً from eleven men.
إلى أربعة عشر رجلاً to fourteen men.

المفردات

شوارب ج Mustaches شارب ج جباه ج Forehead جبين
لحي ج لحي ج Beard لحية حواجب ج Eyebrow حاجب
شفاه ج Lip شفة خدود ج Cheek خد ج Eyelid جفن
ج Chin ذقن ألسنة ج Tongue لسان أسنان ج Tooth سن
سلجم أنجال ج Child نجل. Pineapple أناناس. أذقان

التمرين

(a) Translate into English :

خمسة رجال - خمسة الرجال - الرجال الخمسة - أربعة عشر
رجلاً - الأربعة عشر رجلاً - كم رجلاً في الحجرة ؟ لا رجل في الحجرة -
في الحجرة سبع عشرة امرأة - له لحية طويلة - هذه الفواكه
لاثنتي عشرة بيتاً -

(b) Translate into Arabic :

How many children has he ? He has twelve children :
of them nine are boys and three are girls. Man has two
eyes and a nose. In his hand there are two apples. There
are ten crows on the tree. How many of you are here ?
We are five here. Three cups of tea and fifteen glasses
are on the table.

(c) Correct the following :

كم نساء في البيت - في البيت خمسة عشر نساء - هذا لاثنتا
عشر رجلاً - أولئك الكتب جديدة - هل هؤلاء أقلام لك - هذه
العالمون نشيطة -

الإجابة

(a) Five men. The five men. The five men. Fourteen
men. The fourteen men. How many men are in the
room ? There is no man in the room. There are seventeen
women in the room. He has a long beard. These fruits
are for twelve girls.

(b) كم نجلاً له ؟ له اثنا عشر نجلاً منهم تسعة أبناء
و ثلاث بنات - للإنسان عينا و أنف - في يده تفاحتان -

على الشجرة عشرة غرابان - كم منكم هنا ؟ نحن خمسة هنا -
على العائدة ثلاثة فتاجين من الشاي و خمسة عشر كوبا -

كم امرأة في البيت ؟ في البيت خمس عشرة امرأة - (c)
هذا لاثني عشر رجلا - تلك الكتب جديدة - هل هذه الاقلام
لك ؟ هؤلاء العالمون نشيطون -

LESSON 18

Numeral

أسماء العدد

(Form 20 to 99)

Nominative Case

عشرون twenty

ثلاثون thirty

أربعون forty

خمسون fifty

ستون sixty

سبعون seventy

ثمانون eighty

تسعون ninety

Oblique Case

عشرين ٢٠

ثلاثين ٣٠

أربعين ٤٠

خمسين ٥٠

ستين ٦٠

سبعين ٧٠

ثمانين ٨٠

تسعين ٩٠

These numbers are always the same whether the things
enumerated are مؤنث or مذکر . The things enumerated is
always twenty men, عشرون رجلا . تنوين with منصوب and مفرد

ثلاثون امرأة twenty five women. These rules apply up to number ninety nine.

المفردات

ثمين . ساعات ج . costly.
moment, hour, watch, clock. ساعة
غال . رخيص . أعوام ج . سنوات ج . year
cheap. year
أقطان ج . cotton . dear, expensive.
رؤية . خفاف ج . light . ثقيل ج . heavy .
صعب ج . difficult . دينار ج . gold coin of Arabia
ذهب . سهل . دراهم ج . silver coin of Arabia
دقائق ج . دقيقة . حديد . silver .
فضة

التمرين

(a) Translate into English :

بكم هذا ؟ هذا ثمين - هذا بخمس وثلاثين روبية - هل عندك
ساعة ؟ نعم، عندي ساعة جديدة - عندنا ستة وخمسون كتاباً منها
خمس صعب - كم عمرك ؟ عمري أربع وأربعون سنة -

ثلاثون امرأة twenty women, ثلاثون رجلاً thirty men,

thirty women etc. We have من عشرين رجلاً from twenty men,

إن عشرين رجلاً في الحجرة . من عشرين امرأة from twenty women.

there are twenty men in the room. إن عشرين امرأة في الحجرة .

there are twenty women in the room etc. For counting twenty one, thirty one etc.. numerals one, two, three,

four etc. must be connected with ثلاثون , عشرين , etc.

by conjunction واو . عطف

The figures one, two, three etc. in respect of gender and case will be governed by the same rules which govern numbers one to ten. We have واحد وعشرون رجلاً twenty

one men, إحدى وعشرون امرأة twenty one women,

من اثنين وثلاثين امرأة from thirty two men, اثنين وثلاثين رجلاً

from thirty two women, واحد وأربعين رجلاً في الحجرة .

there are forty one men in the room.

إن إحدى وأربعين امرأة في الحجرة there are forty one

women in the room, خمسة وعشرون رجلاً twenty five men,

(b) Translate into Arabic :

Silver and gold are costly things. Iron is heavy and cotton is light. We are twenty men and twenty women. These days we have much fruits and vegetables. Most of us are students. How many teachers have you in your school ? In our school we have three male teachers and two female teachers. To-day fish is very dear in the market.

(c) Rewrite the following with حركات .

لى أربعة أيام هنا—عندى ديك واحد وخمس دجاجات—أنا مريض منذ يومين—هو أكبر منى بستين—هو رجل غنى وله كثير من الذهب والفضة—بكم هذه الساعة ؟ هى رخيصة .

الاجابة

(a) For how much is it ? This is costly. This is for thirty five rupees. Have you a watch ? Yes, I have a new watch. We have fifty-six books, of them five are difficult. How many years old are you ? I am forty four years old.

(b) الفضة والذهب شيان ثمينان—الحديد ثقيل والقطن خفيف

نحن عشرون رجلا وعشرون امرأة—فى هذه الايام عندنا كثير

من الفواكه والخضر—أكثرنا تلاميذ—كم معلما فى مدرستكم ؟ فى مدرستنا ثلاثة معلمين ومعلمتان—السمك غال فى السوق اليوم .

لى أربعة أيام هنا—عندى ديك واحد وخمس دجاجات—(c) أنا مريض منذ يومين—هو أكبر منى بستين—هو رجل غنى وله كثير من الذهب والفضة—بكم هذه الساعة ؟ هى رخيصة .

Numerals

أسماء العدد

(Hundred and upwards: ^و^ا^ل^م^ا^ئ^ة ^و^م^ا^ف^و^ق^ه^ا)

مفرد. hundred. Thing enumerated by hundred will be
and ^{مَجْرُورٌ} ^{مِائَةٌ} ^{رَجُلٍ} one hundred men. ^{مِائَةٌ} is good
for both the genders. ^{مِائَةُ امْرَأَةٍ} one hundred women. ^{مِائَةٌ}
one hundred. ^{مِائَتَانِ} ^{رَجُلَيْنِ} two hundred. ^{مِائَتَانِ} ^{رَجُلَيْنِ} two hundred
men. ^{إِنَّ مِائَةَ رَجُلٍ حَاضِرُونَ} one hundred men are present.
^{إِنَّ مِائَتِي رَجُلٍ حَاضِرُونَ} ^{مِنْ مِائَةِ رَجُلٍ} from one hundred men.
^{مِنْ مِائَتِي رَجُلٍ حَاضِرُونَ} ^{مِنْ مِائَةِ رَجُلٍ} from two hundred men are present and
hundred men. Since ^{مِائَةٌ} ends in ^{التاء المربوطة}, it is femi-
nine, ^{ثَلَاثِمِائَةٍ} three hundred; plural form of ^{مِائَةٌ} is not
used in these cases. ^{أَرْبَعِمِائَةٍ} ^{رَجُلَيْنِ} four hundred men,

five hundred men, six hundred
 men, seven hundred men, eight
 hundred men and nine hundred men. If there
 be ^أامْرَأَة instead of ^ورَجُل the construction will be the same
 three hundred women, four hun-
 dred women, etc. Case sign, in these cases, is borne by the
 first part. ^أإِنَّ ^وثَلَاثِمِائَةَ ^ورَجُلٍ ^وحَاضِرُونَ three hundred men are
 present. ^أمِنْ ^وثَلَاثِمِائَةَ ^ورَجُلٍ ^وحَاضِرُونَ from three hundred women
 etc.

ألف رجل ألف thousand and آلاف is the plural of ألف .
 ألف one thousand men and ألف امرأة one thousand women.
 ألف is مذكر and so three thousand will be ثلاثة آلاف رجل
 three thousand men, أربعة آلاف رجل four thousand men
 etc. ألف ألف one thousand, مائة ألف one hundred thousand
 thousand. In these cases case sign is borne by the first
 part. ألف ألف is in the nominative case, ألف ألف is in the

accusitive and اَلْفِ اَلْفِ is in the genitive case.

one hundred and one, مِائَةٌ وَثَلَاثٌ one hundred
and three, مِائَةٌ وَاحِدٌ وَعَشْرٌ one hundred and eleven,
three hundred and fifty, ثَلَاثِمِائَةٌ وَخَمْسٌ وَخَمْسُونَ
one thousand five hundred and thirty three, اَلْفٌ وَخَمْسِمِائَةٌ وَثَلَاثٌ وَثَلَاثُونَ
five thousand six hundred and forty four, خَمْسَةُ اَلْآلِفِ وَسِتُّ مِائَةٍ وَارْبَعٌ وَارْبَعُونَ
one hundred five thousand and five hundred and fifteen, اَلْفٌ لَيْلَةٌ وَلَيْلَةٌ
onethousand one nights etc.

Plural of مِائَةٌ is مِائَاتٌ ; this plural is used for 'hundred'
in an indefinite sense. مِائَاتٌ مِنَ الرِّجَالِ حَاضِرُونَ hundreds of men

are present, مِائَاتٌ مِنَ النِّسَاءِ حَاضِرَاتٌ hundreds of women are
present. الرِّجَالُ حَاضِرُونَ مِائَاتٌ men are present in hundreds.

اَلْفٌ has another plural اَلُوفٌ and this form of plural is used to
mean 'thousands' in an indefinite sense, اَلُوفٌ مِنَ الرِّجَالِ حَاضِرُونَ

thousands of men are present, اَلرِّجَالُ حَاضِرُونَ اَلُوفًا men
are present in thousands. Things enumerated by hundred and
onwards is always مفرد and مجرور.

المفردات

حَالٌ state, condition, كَيْفٌ how. دُرُوسٌ lesson ج درس
مِزَاجٌ temperament. صِحَّةٌ health. اَحْوَالٌ ج circumstances
مَرِيضٌ diseased, ill. اَمْرَاضٌ ج disease مرضٌ praise. حَمْدٌ
سَلَامٌ peace. مُعْتَدِلٌ moderate, temperate. سَلِيمٌ sound. مَرْضَى ج
رَفَقًا ج friend رفيقٌ be at home and at ease. اَهْلًا وَسَهْلًا
بَا what (relative ج جُيُوبٌ pocket جيبٌ atmosphere. جو)
pronoun)

التمرين

(a) Translate into English :

اَسْلَامٌ عَلَيْكُمْ يَا رَفِيقِي - اَهْلًا وَسَهْلًا - كَيْفَ اَنْتَ ؟ اَنَا بِخَيْرٍ
وَالْحَمْدُ لِلَّهِ - كَيْفَ مِزَاجُكَ يَا اَبَا بَكْرٍ ؟ مِزَاجِي مُعْتَدِلٌ - هُوَ مَرِيضٌ

منذ خمسة عشر يوما - ابني عبدالله سليم الآن - في هذه الأيام الجو حار جدا -

(b) Translate into Arabic :

Ahmed ! how is your health ? To day I am sound. How many rupees are there in your pocket ? In my pocket there are one hundred and seven rupees. In my pocket there are more rupees than what is in your pocket. How much is this ? In my pocket there are three thousand five hundred and fifty five rupees.

(c) Write the following in words :

٦٥ - ١٠٨ - ١٢٢٨ - ٣٣٣٨ - ١٠٠٢٢٢ - ١٠٤٣٣٥

الاجابة

(a) O ! my friend peace be on you. Be at home and at ease. How are you ? I am well and all praise is for Allah. O father of Bakr ! how is your temperament ? My temperament is moderate. He has been ill for fifteen days. My son Abdullah is now sound. These days the atmosphere is very hot.

يا أحمد كيف صحتك ؟ اليوم أنا سليم - كم روبية في

جيبك ؟ في جيبى مائة وسبع روپيات - فى جيبى من الروپيات أكثر

مما فى جيبك - كم هذا ؟ فى جيبى ثلاثة آلاف وخمسمائة وخمس وخمسون روبية -

خمس و ستون - مائة و ثمانية - ألف و أربعمائة و ثمانية (c)

وعشرون - ثلاثة آلاف و ثلاثمائة و ثمانية و ثلاثون - مائة ألف و مائتان و أربعة و عشرون - مائة و سبعة آلاف و أربعمائة و خمس و أربعون -

LESSON 20

The ordinal numbers

الأعداد الترتيبية

The ordinal numbers are derived from cardinal numbers according to the measure **فَاعِلٌ** but with some exceptions. Ordinals from one to ten are fully declinable, from eleven to nineteen are indeclinable and from 20 on are declinable.

The following is an illustrative chart of ordinal numbers :

مذكر	مؤنث
الأول the first.	الأولى
الثاني the second.	الثانية
الثالث the third.	الثالثة
الرابع the fourth.	الرابعة
الخامس the fifth.	الخامسة
السادس the sixth.	السادسة
السابع the seventh.	السابعة
الثامن the eighth.	الثامنة
التاسع the ninth.	التاسعة
العاشر the tenth.	العاشرة

المذكر	المؤنث
الحادي عشر the eleventh	الحادية عشرة
الثاني عشر the twelveth	الثانية عشرة
الثالث عشر the thirteenth	الثالثة عشرة
الرابع عشر the fourteenth	الرابعة عشرة
الخامس عشر the fifteenth	الخامسة عشرة
السادس عشر the sixteenth	السادسة عشرة
السابع عشر the seventeenth	السابعة عشرة
الثامن عشر the eighteenth	الثامنة عشرة
التاسع عشر the nineteenth	التاسعة عشرة

Compound ordinals are constructed by connecting **الحادي**,

etc. with **واو** for masculine

and **الف** for feminine.

etc. are the same for both genders.

العشرون the twentieth, الثلاثون the thirtieth, الأربعون the fortieth, etc.

the twenty first, ^{الْأَلْفُ} the thirty fifth, ^{الْأَلْفُ} the hundredth, ^{الْأَلْفُ} hundred and sixth, ^{الْأَلْفُ} the thousandth etc.

المفردات

ج lesson درس. صفوف ج row, line صف. تعليم teaching. مسلم muslim. مسلم. حرام prohibited. حرام. خنزير pig, swine. خنزير. دروس. الفاتحة. سورج chapter of the Holy Quran سورة. based. مبني. كرام ج noble كريم. شرفاء ج noble شريف. the opening. last. أخير. أديان ج religion دين.

التمرين

(a) Translate into English :

الدين الإسلامي مبني على القرآن الكريم - في القرآن مائة وأربع عشرة سورة - سورة الفاتحة هي السورة الأولى من القرآن الكريم - لحم الخنزير حرام على المسلمين - الرجال حاضرون

في الميدان ألوف وفي الصف الأول مائة رجل - الدرس الثامن عشر من هذا الكتاب هو درس الأعداد -

(b) Translate into Arabic :

What is the time ? It is twenty minutes to five. In my watch it is fifteen minutes to five. It is five thirty O' clock. The fifth in the row is a black slave. In the last row is a slave girl.

(c) Correct the following :

في الصف السادس خمسة نساء - الخامسة منهن أمة سوداء - سورة الثانية عشر من قرآن الكريم هو سورة يوسف - خامسة والعشرون من النساء امرأة جميلة - ألف ألوف رجال حاضرون في الميدان - في ساعة الخامسة وثلاثون دقيقة -

الإجابة

(a) The religion of Islam is based on the noble Quran. There are in Al-Quran one hundred and fourteen chapters. The chapter Al-Fatihah is the first chapter of the noble Quran. Flesh of swine is prohibited for the Muslims. Men are present in the field in thousands and in the first row there are one hundred. Eighteenth lesson of this book is a lesson on numerals.

كَمْ السَّاعَةُ ؟ الْآنَ السَّاعَةُ الْخَامِسَةُ إِلَّا عِشْرِينَ دَقِيقَةً - (b)

فِي سَاعَتِي الْخَامِسَةِ إِلَّا خَمْسَ عَشْرَةَ دَقِيقَةً - الْآنَ السَّاعَةُ الْخَامِسَةُ وَثَلَاثُونَ دَقِيقَةً - الْخَامِسُ مِنَ الصَّفِّ هُوَ عَبْدُ أَسُودَ - فِي الصَّفِّ الْآخِرِ أُمَةُ سَوْدَاءَ -

فِي الصَّفِّ السَّادِسِ خَمْسُ نِسَاءَ - الْخَامِسَةُ مِنْهُنَّ أُمَةُ سَوْدَاءَ - (c)
السُّورَةُ الثَّانِيَّةُ عَشْرَةُ مِنَ الْقُرْآنِ الْكَرِيمِ هِيَ سُورَةُ يُوسُفَ - الْخَامِسَةُ وَالعِشْرُونَ مِنَ النِّسَاءِ امْرَأَةٌ جَمِيلَةٌ - أَلْفُ أَلْفِ رَجُلٍ حَاضِرُونَ فِي الْمِيدَانِ - فِي السَّاعَةِ الْخَامِسَةِ وَالدَّقِيقَةِ الثَّلَاثِينَ -

LESSON 21

one $\frac{1}{3}$, ثُلُثٌ, one half $\frac{1}{2}$, نِصْفٌ
one fourth $\frac{1}{4}$, رُبْعٌ, one fifth $\frac{1}{5}$, خَمْسٌ
one sixth $\frac{1}{6}$, سِدْسٌ, one seventh $\frac{1}{7}$, سَبْعٌ
one eighth $\frac{1}{8}$, ثَمَنٌ, one tenth $\frac{1}{10}$, عَشْرٌ
one eleventh $\frac{1}{11}$, أَحَدَ عَشَرَ, one twelfth $\frac{1}{12}$, اثْنَتَا عَشَرَ

three half ثلاثة أنصاف الرغيف half a loaf. نصف الرغيف
one third ثُلُثُ الْكِتَابِ two half loaves. نصف الرغيف
nine one third apples. ثَلَاثُ التَّفَاحَةِ
five خَمْسَةُ أَرْبَاعِ التَّفَاحَةِ two one third loaves. ثَلَاثَا الرغيف
four by five rupee. أَرْبَعَةُ أَخْمَاسِ الرُّوِّيَّةِ one fourth apples.
أجزاء ج part جزء

$\frac{1}{11}$ one by eleven.
 $\frac{3}{13}$ three by thirteen.
 $\frac{11}{24}$ eleven by twenty
 $\frac{51}{73}$ fifty one
 four.
 by seventy three.
 seven by hundred.
 $\frac{61}{307}$ sixty one by three hundred and seven.
 $\frac{3}{1000}$ three by one
 thousand.
 $\frac{1}{2}$ واحد صحيح ونصف $\frac{1}{2}$, $\frac{1}{2}$.
 $\frac{3}{5}$ ثلاثة صحيحة وأربعة أخماس $\frac{3}{5}$, $\frac{3}{5}$.
 إحدى عشرة صحيحة وثلاثة عشر جزءاً من أربعة عشر جزءاً
 $\frac{13}{11}$, $\frac{13}{11}$.

مائة وسبعة صحيحة واحد عشر جزءاً من خمسة عشر جزءاً

$\frac{11}{10}$, $\frac{11}{10}$.

تسعة وتسعون صحيحة وثلاثة أجزاء من ألف جزء

$\frac{3}{1000}$, $\frac{3}{1000}$.

المفردات

the globe. الكرة الأرضية . أرطال ج (lb) رطل
 month شهر . أميال ج mile ميل . قطار ج (Railway) قطار
 January. يناير solar months. الشهور الشمسية . شهور , أشهر ج
 may. مايو . april. إبريل . march. مارس . february. فبراير
 سبتمبر . august. أغسطس . july. يوليو , يولية . june. يونيو , يونية
 september. أكتوبر . november. نوفمبر . december. ديسمبر

التمرين

(a) Translate into English :

نصف الكتاب الأول صعب - تسعة رجال حاضرون هنا - كم هذا ؟
هذا ثلث الرطل - في الزجاج أربعة أخماس الرطل من اللبن - في الطبق
ثلاث سمكات وثلاثة أرباع السمكة - ثلاثهم نساء -

(b) Translate into Arabic :

It is quarter to five. Three quarters of an apple is in my hand. Four fifth of the globe is water. Speed of the train is $40\frac{1}{11}$ miles per hour.

(c) Write the following in words :

$\frac{1}{10}$, $5\frac{1}{2}$, $\frac{8}{1000}$, $\frac{4}{5}$, $999\frac{101}{1000}$.

الاجابة

(a) First half of the book is difficult. Nine men are present here. How much is this ? This is one third of a pound. There is in the bottle Lb. $\frac{4}{5}$ of milk. There are in the plate $3\frac{2}{3}$ fish. one third of them are women.

(b) الساعة الخامسة إلا ربعاً - في يدي ثلاثة أرباع التفاحة -

أربعة أخماس الكرة الأرضية ماء - سرعة القطار أربعون ميلاً وعشرة
أجزاء من أحد عشر جزءاً من الميل في الساعة -

واحد من عشرين - خمسة صحيحة وتسعة عشر جزءاً من (c)

خمسة وعشرين جزءاً - تسعة وتسعون جزءاً من ألف جزء -
أربعة أخماس - تسعمائة وتسعة وتسعون صحيحة ومائة وواحد
من ثلاثة آلاف جزء -

The multiplicative

واحد , أحاد single. مثنى , ثناء double, in twos.
 ثلاث , ثلاث three fold, in threes. رابع , رابع four fold, in fours.
 خمس , خمس five fold, in fives. سداس , سداس six fold, in sixes.
 سبع , سبع seven fold, in sevens. ثمان , ثمان eight fold, in eights.
 تسع , تسع nine fold, in nines. عشر , عشر ten fold, in tens.

واحد , فعال etc., are on the measure ثناء , أحاد

مثنى , مفعل etc., are on the measure. These are good for both the genders.

المفردات

جنيه . جنود ج جندي is standing. واقف

أوسط middle مرة أخرى . جنيهات ج (money)

قرية village أوسط ج middle وسط . أوسط ج

مريح comfortable . مقاعد ج seat مقعد

LESSON 22

Decimal

الكسور العشرية

٣, ثلاثة أجزاء من عشرة 3-10, جزء من عشرة 1

٢٥, خمسة وعشرون جزءاً من مائة 25. Whether it will be

etc., depends on number of decimal points. If there be only one decimal point it

will be من عشرة, if there be two decimal points it will be

من ألف, if there be three decimal points it will be

and so forth.

٣,٣ ثلاثة صحيحة و ثلاثة أجزاء من عشرة 3.3

٢٣,٠٤ أربعة وعشرون صحيحة و سبعة أجزاء من مائة 24.07

٥,٠٥٤ خمسة صحيحة و سبعة وخمسون جزءاً من ألف 5.057

التعريف

(a) Translate into English :

التلاميذ جالسون مثنى مثنى - الجنود واقفون معشر معشر - عندي
أربعة أرغفة وتسعة أجزاء من عشرة من الرغيف - في الزجاجة تسعة أجزاء
من عشرة أجزاء من الرطل لبنا - عندي جزء من عشرة أجزاء من الجنيه -
خمسة في المائة من منازل المدينة قديمة -

(b) Translate into Arabic :

I am once more going to my uncle's house in the heart
(middle) of the city. My sister Zainab is in the village.
The village is far away from the city. This is a comfortable
seat. In our quarter of the city there are five hundred houses.

(c) Write the following in words :

$$110 \frac{3}{4} - \frac{317}{1000} - 100 - 10 - 11 - 7$$

الاجابة

(a) The students are sitting in twos. The soldiers are
standing in tens. I have $4\frac{3}{4}$ loaves. There is in the bottle
 $\frac{317}{1000}$ lb of milk. I have £-1. Five percent of the houses in
the city are old.

أنا ذاهب مرة أخرى إلى منزل عمتي في وسط المدينة - أختي (b)

زينب في القرية - القرية بعيدة عن المدينة - هذا مقعد مريح - في حين
من المدينة خمسمائة بيت -

سبعة أجزاء من عشرة أجزاء - أحد عشر جزءاً من مائة (c)

جزء - جزء من مائة جزء - جزء من ألف جزء - ثلاثمائة و سبعة
عشر جزءاً من ألف جزء - مائة وعشرة صحيفة و ثلاثة أرباع -

LESSON 23

Verbs

الفعل

Arabic verbs are generally composed of three radicals. Verbs composed of three radicals are called **فِعْلٌ ثَلَاثِيٌّ**. The verb **فَعَلَ** he did is adopted as the norm of **فِعْلٌ ثَلَاثِيٌّ**. The letter 'ف' represents the first radical, 'ع' the second radical and 'ل' the third radical. **كَتَبَ** he wrote; here **ك** is the first radical or **فَاءُ الْكَلِمَةِ**, **ت** is the second radical or **لَامُ الْكَلِمَةِ** and **ب** is the third radical or **عَيْنُ الْكَلِمَةِ**.

صِيغَةُ or paradigm of a verb does not depend on time of action. Tense of verb is, therefore, determined from the context. Arabic verbs are divided into two basic categories, they are verbs completed and verbs uncompleted. Verbs completed generally indicate the past and verbs uncompleted indicate the present or the future. A completed verb is called **الفعل الماضي**. A verb uncompleted is called

(111)

الفعل المضارع. There is another form of verb uncompleted called **الفعل الأمر** or a verb of the nature of English verbs in the imperative mood.

مَعْرُوفٌ known and **مَجْهُولٌ** unknown may be either **الفعل المضارع** or **الفعل الماضي**. When the subject of a verb is known it must be **مَعْرُوفٌ** and when the subject of a verb is unknown it must be **مَجْهُولٌ**. **فِعْلٌ مَعْرُوفٌ** correspond with English verbs in the active voice.

When a verb be placed before the subject the verb must be in the singular number irrespective of number of the subject. Thus **فَعَلَ زَيْدٌ** Zaid did, **فَعَلَا زَيْدٌ وَبَكْرٌ** Zaid and Bakar did and **فَعَلُوا زَيْدٌ وَبَكْرٌ وَعَمْرُو** Zaid, Bakar and Amar did. But if the subject comes before the verb then the verb must agree with the subject in number and gender. If the subject be **مُذَكَّرٌ** or **مَوْثِقٌ** a verb may be either **مَوْثِقٌ** or **مُذَكَّرٌ**.

The third person is called **الغائب** the absent, the second person is called **الحاضر** and the first person is called **المتكلم**. **فَعَلَ** he did. **فَعَلْتَ** she did. **فَعَلْتَ** you did. **فَعَلْتِ** you (fem.)

did. ^{فَعَلْتُ} I did. ^{الْفَاعِلُ} the subject of the verb must be
^{مَنْصُوبٌ} the object of a verb must be ^{مَنْصُوبٌ}.
^{ضَرَبَ زَيْدٌ بَكَارًا} Zaid beat or has beaten Bakar.

In some cases ^{الْفِعْلُ الْمَاضِي} indicates the future particularly
 when it expresses a prayer or a curse. ^{رَحِمَ} he showed mercy.
^{قَتَلَ} he killed, ^{رَحِمَكُمُ اللَّهُ} may Allah show mercy to you.
^{قَتَلَهُ اللَّهُ} may Allah kill him. If an Arab be asked what is
 the Arabic word for 'to do' he would say ^{فَعَلَ} although it
 means 'he did'.

الْفِعْلُ الْمَاضِي الْمَعْرُوفُ

مُفْرَدٌ	مُثَنًى	جَمْعٌ
فَعَلَ	فَعَلَا	فَعَلُوا
فَعَلَتْ	فَعَلَتَا	فَعَلْنَ
فَعَلَتْ	فَعَلَتَا	فَعَلْتُمْ
فَعَلَتْ	فَعَلَتَا	فَعَلْتُنَّ
فَعَلَتْ	فَعَلَتَا	فَعَلْنَا

المفردات

^{سَمِعَ} to hear. ^{نَصَرَ} to help. ^{ضَرَبَ} to strike, to beat. ^{فَتَحَ} to open.
^{خَرَجَ} to come out, to go out. ^{دَخَلَ} to enter. ^{حَسِبَ} to think, to suppose. ^{كَرَّمَ} to be noble.
^{يَا لَأَمْسٍ} yesterday. ^{أَمْسٍ} to be present, to come. ^{طَلَبَ} to ask for, to want.

التمرين

(a) Translate into English :

^{فَتَحَ زَيْدٌ بَابَ الْغُرْفَةِ - ضَرَبَتْ زَيْنَبٌ هِنْدًا بِالْأَمْسِ - خَرَجَ زَيْدٌ}
^{بِكُرْمٍ مِنْ بَيْتِهِمَا وَذَهَبَ إِلَى دُكَّانِ الْجَزَارِ - هَلْ سَمِعْتَ صَوْتَ الْحِمَارِ -}
^{يَا وَلَدُ، لِمَاذَا ذَهَبْتَ إِلَى السُّوقِ ؟ حَضَرَ أَحْمَدٌ إِلَى -}

(b) Translate into Arabic :

The boys came out of their houses and went to the field.
 When did you come ? I came yesterday. Did you (pl. mas)
 ask for food from the kitchen ? No, we asked for meat from
 the butcher's shop. Where did you go yesterday.

(c) Correct the following :—

ذهبت زينب إلى السوق - خرج الناس من بيوتهم وذهب إلى
الميدان - البنات سمعت أصوات الطيور - ضربه زيدا - حضروا زيدا
وبكر إلى -

الاجابة

(a) Zaid opened the door of the room. Zainab struck Hind yesterday. Zaid and Bakar came out of their houses and went to butcher's shop. Did you hear the voice of the ass ? O' boy why did you go to the market ? Ahmad came to me.

خرج الاولاد من بيوتهم وذهبوا إلى الميدان - متى حضرت ؟
حضرت بالأمس - هل طلبتكم طعاما من المطبخ ؟ لا ، طلبنا لحما من
دكان الجزار - أين ذهبت بالأمس ؟

ذهبت زينب إلى السوق - خرج الناس من بيوتهم وذهبوا
إلى الميدان - البنات سمعن أصوات الطيور - ضربه زيد - حضر زيد
وبكر إلى -

LESSON 24

الفعل الماضي المجهول

الفعل المجهول resembles english verb in the Passive Voice but it is not exactly so. The subject of an english verb in the passive voice may be known but subject of الفعل المجهول must necessarily remain unknown. If the subject be known the construction will be فعل معروف and not in فعل مجهول. Thus for Zaid killed by Umar, an Arab would say Umar killed Zaid. The subject of فعل مجهول takes the place of the subject and is called نائب الفاعل or substitute for the فاعل and it is always مرفوع. الفعل الماضي المعروف is constructed from الفعل الماضي المجهول on the measure فُعِلَ ضُرِبَ was struck. فُعِلَ ضُرِبَ Zaid was struck. الفعل الماضي المجهول is ضُرِبَ and زيد is its نائب الفاعل. قُتِلَ زيد Zaid was killed. قُتِلَ he was killed. نائب الفاعل

الفعل الماضي المجهول

مفرد	مثنى	جمع
مذكر	فعل	فعلوا
مؤنث	فعلت	فعلن
مذكر	فعلت	فعلتم
مؤنث	فعلت	فعلن
مذكر ومؤنث	فعلت	فعلنا

Verbs are of two categories **الفعل المتعدي** transitive verb and **الفعل المجهول** intransitive verb. **الفعل المجهول** is generally constructed from **الفعل المتعدي**.

المفردات

نُصِرَ was helped. ضُرِبَ was struck. فُتِحَ was opened. ذَكَرَ to look at. طُلِبَ was sought. سَمِعَ was heard.

to mention. عَرَفَ to know, to recognize. ذَهَبَ to take away. **يوم الثلاثاء** monday. **يوم الاثنين** sunday. **يوم الأربعاء** tuesday. **يوم الخميس** wednesday. **يوم الجمعة** thursday. **يوم السبت** friday. **يوم الأحد** saturday. **أن** that (conjunction). **ج** battle **ج** light نور.

التمرين

(a) Translate into English :

ذَكَرَ أَنْ (منصوب) is أَنْ after اسم) زيدا رجل حسن - حضر زيد هنا يوم الأحد الثالث والعشرين من يناير - ذهب الله بنورهم - فتحت الأبواب - ضرب زيد بكرا بالأمس - من ضرب زيدا ؟ نظر زيد إليها - هل عرفت الرجل ؟

(b) Translate into Arabic :

Did he go to the market yesterday ? Yes, he went to the market with his father. Who is his father ? Doors of the house were open. Zaid was beaten before the king. His brother was killed in the battle.

(c) conjugate : **الفعل الماضي المجهول** from **ضرب**.

الاجابة

(a) It has been mentioned that Zaid is a good man. Zaid came here on Sunday, the 23rd of January. Allah took away their light. The doors were open. Zaid struck Bakar yesterday. Who struck Zaid ? Zaid looked at her. Did you recognize the man ?

(b) هَلْ ذَهَبَ إِلَى السُّوقِ بِالْأُمْسِ - نَعَمْ، ذَهَبَ إِلَى
السُّوقِ مَعَ أَبِيهِ - مَنْ أَبُوهُ؟ فَتَحَتْ أَبْوَابَ الْبَيْتِ - ضَرَبَ
زَيْدٌ أَمَامَ الْمَلِكِ - قَتَلَ أَخُوهُ فِي الْحَرْبِ -

(c)

مفرد	مثنى	جمع
مذكر	ضربا	ضربوا
مؤنث	ضربتا	ضربن
مذكر	ضربتما	ضربتم
مؤنث	ضربتما	ضربتن
مذكر ومؤنث	ضربنا	ضربنا

LESSON 25

Verbs

الفعل

الفعل المضارع المعروف

الفعل المضارع is constructed by prefixing to the root of the verb one of the letters ن , ي , ت , ا collectively called **ساكن**. The letter ا is used

for first person singular , ن is used for first person dual and plural. With exception of third person feminine singular and dual the letter ت is used for the second person and the letter ي is used for third person.

For **يفتح** we have **فتح** he opens or will open, from **ينصر** we have **نصر** he strikes or will strike, from **يكرم** we have **كرم** he helps or will help, from **يسمع** we have **سمع** he hears or will hear, from **يحسب** we have **حسب** he thinks or he will think, from **يكرم** we have **كرم** he becomes noble

or will become noble etc. Since ^والفعل المضارع represents uncompleted action it may indicate either ^والحال the present or ^والمستقبل the future. Whether, it indicates the present or the future is ascertained from the context. ^ويضرب زيد ولده

Zaid beats his son. ^ويضرب زيد ولده غدا Zaid will beat his son tomorrow. ^وغدا tomorrow clearly indicates the future.

If, however, the future is specially indicated ^وسوف or ^وسوف may be used with the verb. ^وسوف يضرب he will strike, ^وسوف يضرب

he will strike. ^وسوف يضرب زيد ولده Zaid will beat his son.

^والمصدر is the infinitive. ^وفعل is فعل, ^وقتل is قتل, ^وقتل is قتل

of ضرب is ضرب, of ذهب is ذهب etc. There are

various forms of ^ومصدر. It is no use enumerating various

forms of ^ومصدر. ^ومصدر of every verb must be learnt with

its ^وماضي and ^ومضارع. In Arabic dictionary the ^ومصدر is

given in the accusative case. This method will be followed.

الفعل المضارع المعروف

مفرد	مثنى	جمع	
مذكر	يفعل	يفعلون	و
مؤنث	تفعل	تفعلن	و
مذكر	تفعل	تفعلون	و
مؤنث	تفعلين	تفعلن	و
مذكر ومؤنث	أفعل	نفعل	و

المفردات

دخول - يدخل - دخولا to enter. خروج - يخرج - خروجاً to come out.

حضور - يحضر - حضوراً to come. غياب - يذهب - ذهاباً to go.

ذكر - يذكر - ذكراً to mention. طلب - يطلب - طلباً to ask for.

عرف - يعرف - معرفة to know. نظر - ينظر - نظرا to look at.

قطع - يقطع - قطعا to cut. كتب - يكتب - كتابة to write.

بعث - يبعث - بعثا to send. ذبح - يذبح - ذبعا to slaughter.

لعب - يلعب - لعبا to play. رجع - يرجع - رجوعا to return.

ضرب - يضرب - ضربا to strike. فتح - يفتح - فتحا to open.

سمع - يسمع - سمعا to hear. نصر - ينصر - نصرا to help.

كرم - يكرم - كرامة to be honour. حسب - يحسب - حسبانا to think.

بلد - بلدان - بلاد country. بلد - بلدان - بلاد all the time.

سيارات - سيارات - سيارات car. غدا tomorrow.

التمرين

(a) Translate into english :

هو يحضر المدرسة غدا - ابني أحمد ولد شيرير لأنه يلعب

طول الوقت - يذهب زيد إلى السوق كل يوم - يا زينب هل تعرفين

الرجل ؟ ستطلب زينب طعاما من المطبخ

(b) Translate into Arabic :

She comes to me every day. Why do you beat your children ? I will go to the market. Will you go to the market with me ? Why do you look at my face ? How does your daughter go to her school ? She goes to school in my car. I think as you think.

(c) Conjugate from سَمِعَ the مَضَارِعُ المَعْرُوفِ

الاجابة

(a) He will be present at the school tomorrow. My son Ahmad is a naughty boy because he plays all the time. Zaid goes to the market every day. O, Zainab, do you know the man ? Zainab will ask for food from the kitchen.

هي تحضر إلى كل يوم - لماذا تضرب أولادك ؟ سأذهب

إلى السوق - هل تذهب معي إلى السوق ؟ لماذا تنظر إلى

وجهي ؟ كيف تذهب ابنتك إلى مدرستها ؟ هي تذهب إلى

المدرسة في سيارتي - أحسب كما تحسب -

(c)

مفرد	مثنی	جمع
مذكر	يسمعان	يسمعون
مؤنث	تسمعان	يسمعن
مذكر	تسمعان	تسمعون
مؤنث	تسمعان	تسمعن
مذكر ومؤنث	نسمع	نسمع

LESSON 26

Verbs

الفعل

الفعل المضارع المجهول

المضارع المعروف is constructed from الفعل المضارع المجهول

on the measure ^{وَأَوْ}يَفْعَلُ . ^{قَتَلَ} he killed. ^{وَأَوْ}يَقْتُلُ he kills or

he will kill. **يقتل** he is killed or he will be killed.

ضربت you struck. تضرب you strike or you shall strike.

تَضْرِبُ you are struck or you will be struck. نَصَرْتُ I helped.

٨٠- I help or I shall help. ٨٠- I am helped or

I shall be helped.

الفعل المضارع المجهول

جمع	مثنى	مفرد	
يفعلون	يفعلان	يفعل	مذكر
يفعلن	تفعلان	تفعل	مؤنث
تفعلون	تفعلان	تفعل	مذكر
تفعّلن	تفعّلن	تفعّلين	مؤنث
نفعل	نفعل	أفعل	مذكر ومؤنث

Pronominal suffixes to the verb.

الضمائر are الضمائر Pronouns. ضمائر Pronoun, ضمير suffixed to verbs.

ضربه he struck him: ضربتها she struck her.

ضربك he struck you. ضربتكم she struck you (fem.).

When first person singular 'ي' is suffixed to a verb it becomes 'ني'. نصرني he helped me. ضربني he struck me.

ينصّرني he helps me. يضربني he strikes me.

المفردات

يطلب is wanted	يذكر is mentioned.	يكتب is written.
يعرف is known	يذبح is slaughtered.	يقطع is cut.
يبعث is sent.	يقتل is killed.	يفتح is opened.
يضرب is beaten.	ينصر is helped.	يسمع is heard.
يحسب is thought.	حين time.	حينما when.
كريم noble.	سارق thief.	كلام ج words,
speech.	مصحف Holy Quran.	كلمة word

التمرين

(a) Translate into English :

يطلب اللحم من دكان الجزار - يذكر اسم الله حينما تذبح الحيوانات - يعرف الناس بأعمالهم - يكتب كلام الله في المصحف - تقطع يد السارق - يحسب أن زيدا عالم - يبعث زيد إليك غذا -

(b) Translate into Arabic :

My father has sent me to you. Why has he sent you to me? He wants a book from you. Which book is wanted? He wants from you 'Thousand and one night's' (Arabian nights).

(c) Conjugate طلب of the verb المجهول

الإجابة

(a) Meat is sought for from the butcher's shop. Name of Allah is mentioned when animals are slaughtered. Men are known by their deeds. Words of Allah are written in the Noble Quran. The hand of the thief is cut. It is thought that Zaid is learned. Zaid will be sent to you tomorrow.

(b) بَعَثَنِي أَبِي إِلَيْكَ - لِمَاذَا بَعَثَكَ إِلَيَّ؟ هُوَ يَطْلُبُ مِنْكَ (b) كِتَابًا . أَيُّ كِتَابٍ يَطْلُبُ؟ هُوَ يَطْلُبُ مِنْكَ كِتَابَ أَلْفِ لَيْلَةٍ وَلَيْلَةٍ -

(c)

مفرد	مثنى	جمع
يطلب	يطلبان	يطلبون
تطلب	تطلبان	يطلبن
تطلب	تطلبان	تطلبون
تطلبين	تطلبان	تطلبن
أطلب	نطلب	نطلب
مذكر وموئث	نطلب	نطلب

LESSON 27

Verbs

الفعل

الفعل الأمر

الفعل الأمر is imperative mood of English verbs. It

indicates command. الفعل الأمر is constructed from الفعل المضارع of the second person according to the following rules :

Remove حركة or vowel point of the last letter and put سكون on it. Thus تفعل becomes تفعل ; then remove the sign of المضارع namely the letter 'ت' ; if after dropping the sign of المضارع the first letter is ساكن or silent, then prefix an ألف with كسرة . Thus we have افعل from تفعل .

Thus we have افعل (you) go, اذهب (you) go, افتح (you) open and so forth.

If the second radical of the ^وضَمَّة bears ^وضَمَّة the ^وأَلِف with ^وضَمَّة should be prefixed. Thus ^وتَنْظُر from ^والْأَمْر is ^وانْظُر, from ^وتَدْخُل is ^وادْخُل, from ^وتَكْتُب is ^واُكْتُب and so forth.

The last letter ^ونُون of second person masculine, dual and plural and of second person feminine, singular and dual, must be dropped while constructing ^والْأَمْر from them. ^ونُون of second person, feminine plural, is retained. Thus ^والْأَمْر from ^وتَفْعَلْنَ is ^وافْعَلَا, from ^وتَفْعَلُونَ is ^وافْعَلُوا, from ^وتَفْعَلِينَ is ^وافْعَلْنِي, from ^وتَفْعَلْنَ is ^وافْعَلْنِي.

When ^ونُون of second person plural is dropped, an ^وأَلِف is placed after ^ووَاو.

الْفِعْلُ الْأَمْرُ الْحَاضِرُ

مفرد	مثنى	جمع
مذكر	افْعَلْ	افْعَلُوا
مؤنث	افْعَلِي	افْعَلْنَ

There is an exception in respect of the words ^وأَمْر to command, ^وأَخَذَ to take and ^وأَكَلَ to eat. ^والْمُضَارِعُ of these verbs bears ^وضَمَّة on their second radicals. So according to above mentioned rules ^والْفِعْلُ الْأَمْرُ of these verbs should have been ^واُأَخَذَ, ^واُأَكَلَ and ^واُأَمَرَ. But ^والْأَمْر from these is ^وكُلْ, ^وخُذْ, ^ومَر.

^ولِيَفْعَلْ let him do, ^ولِيَذْهَبْ let him go. These are known as ^والْأَمْرُ الْغَائِبُ as obvious from the examples given.

^والْمُضَارِعُ الْغَائِبُ is constructed from ^والْأَمْرُ الْغَائِبُ by prefixing ^ولِ and making the last letter of the verb ^وسَاكِنٌ

نون of the third person masculine, dual and plural and نون of third person feminine dual are dropped ; نون of the third person feminine plural is retained. لِيَفْعَلُوا let them do (dual). لِيَفْعَلُوا let them do (dual , fem.) . لِيَفْعَلْنَ let them do (pl. fem.) .

الفِعْلُ الْأَمْرُ الْغَائِبُ

مفرد	مثنى	جمع
لِيَفْعَلْ	لِيَفْعَلَا	لِيَفْعَلُوا
لَتَفْعَلْ	لَتَفْعَلَا	لِيَفْعَلْنَ

أمر المتكلم let me do. لنفعل let us do. These are أمر المتكلم.

أمر المتكلم is obstructed by prefixing ل to the verb.

لنفعل let us do. لا تفعل let me do.

المفردات

أَخَذَ - يَأْخُذُ - أَخَذَا to take. أَمَرَ - يَأْمُرُ - أَمَرَا to command. خَدِمَ - يَخْدُمُ - خَدِمُوا to serve. خَدِمَةُ - يَأْخُذُ + ب to catch, to seize. سَرَقَ - يَسْرِقُ - سَرَقُوا to steal. كَتَمَ - يَكْتُمُ - كَتَمُوا to conceal. صَنَعَ - يَصْنَعُ - صَنَعُوا to make, to manufacture. غَضِبَ - يَغْضَبُ - غَضِبُوا to be angry. نَزَلَ - يَنْزِلُ - نَزَلُوا to come down. مَنْزِلٌ house. أَسِيَادٌ , سَادَةٌ ج master سيد.

التمرين

(a) Translate into English :

يَا نِسَاءَ اسْمَعْنَ صَوْتَ أَطْفَالِكُنَّ - يَا خَادِمَةَ اذْهَبِي إِلَى السُّوقِ وَاطْلُبِي مِنَ الْخِيَاطِ ثِيَابِي الْجَدِيدَةَ - يَا أَيُّهَا الْمَلِكُ انْزِلْ عَنْ فَرَسِكَ وَادْخُلْ مَنْزِلِي - الْحَدَادُ يَصْنَعُ السَّكَاكِينِ وَالنَّجَّارُ يَصْنَعُ لَنَا الْكَرَاسِي - الْخَادِمُ يَخْدُمُ سَيِّدَهُ - فَلْيَذْهَبْ زَيْدُ -

There is a butcher's shop in the market. Go to him and take beef from him for me. O, my servant ! beat this man. He stole my book. Open the door and enter the room. Why do you conceal what is in your mind ? God has made him rich. The book is stolen.

(c) Conjugate أَكَلَ of the verb الْفَعْلُ الْأَمْرُ الْحَاضِرُ.

٨-١-٩
الاجابة

(a) O, women ! hear your children's voice. O, maid servant ! go to the market and ask for my new clothes from the tailor. O, King ! dismount from your mare and enter my house. The blacksmith makes knives and the carpenter makes chairs for us. The servant serves his master. Let Zaid go.

فِي السُّوقِ دُكَّانَ جَزَارٍ - اذْهَبْ إِلَيْهِ وَخُذْ مِنْهُ لِي لَحْمًا - (b)

يَا خَادِمِي اضْرِبْ هَذَا الرَّجُلَ - إِنَّهُ سَرَقَ كِتَابِي - افْتَحِ الْبَابَ وَادْخُلِ
الْحِجْرَةَ لِمَاذَا تَكْتُمُنَّ مَا فِي قَلْبِكِ ؟ جَعَلَهُ اللَّهُ غَنِيًّا - سَرَقَ الْكِتَابَ -

(c)

مفرد	مثنی	جمع
مذکر	کلا	کلوا
مؤنث	کلی	کلن

Moods

In Arabic there are three moods of verbs ; they are indicative mood, subjunctive mood and jussive mood.

ثُمَّ الْفِعْلُ الْمَبْنِيّ is مَبْنِيّ i.e. it has the same form in all the three moods. الْفِعْلُ الْمَضارع varies according to its moods.

In the indicative mood the last letter of the verb bears ^وتفعل , ^ويفعل . ^والفعل ^والمضارع ^والمعروف and is called ^ورفع

الفعل المضارع المرفوع etc., are In the subjunctive

mood the last letter bears نَصْبٌ and a verb in the subjunctive mood is called أَفْعَلٌ , تَفْعَلٌ , يَفْعَلٌ . اَلْفِعْلُ الْمَضَارِعُ الْمَنْصُوبُ etc., are verbs in the subjunctive mood. In the jussive

mood the last letter of the verb bears جزم and is called
 etc., are لِنَفْعَلْ , لَتَفْعَلْ , لِيَفْعَلْ . الْفِعْلُ الْمُضَارِعُ الْمُجْزُومُ
 . الْفِعْلُ الْمُجْزُومُ .

نون drop of المضارع المجزوم and المضارع المنصوب

their dual and plural forms except نون of feminine plural.

نون of second person singular feminine is also dropped.

يفعلان in the subjunctive and in the jussive mood will be

تفعلي and تفعلين will be تفعلوا will be يفعلون , يفعلوا

so forth. In all the moods تفعلن and تفعلن retained in the same form.

حتى and إذن , كي , لن , أن the particles الحروف

used to construct الفعل المضارع المنصوب .

أن

أن تفعل 'to do' in the third person, أن يفعلن

'do' in the second person and أن أفعل 'to do' in the

first person. هو أمر زيداً أن يفعل هذا He asked Zaid to

do this. هو أمرك أن تفعل هذا He asked you to do this.

هو أمرني أن أفعل هذا He asked me to do this.

ل

لِتفعل 'for doing' in the third person. ليفعل

'doing' in the second person. لأفعل 'for doing' in the

first person. ذهب زيد إلى المدرسة ليقرأ درسه Zaid went to the

school for reading his lesson. ذهبت إلى المدرسة لتقرأ درسك

you went to the school for reading your lesson.

ذهبت إلى المدرسة لأقرأ درسي I went to the school for reading my lesson.

كي

كي تفعل so that you may do. كي يفعل so that he may do.

هو يعمل عملاً صالحاً كي يدخل الجنة كي أفعل so that I may do.

he does good deeds so that he may enter Paradise.

اعمل عملاً صالحاً كي تدخل الجنة do good deeds so that you

may enter Paradise. اعمل عملاً صالحاً كي تدخل الجنة I do

good deeds so that I may enter Paradise.

لي always means ليكى ; sometimes ل is expressed and some-

times it is implied. هو يعمل عملاً صالحاً ليكى يدخل الجنة or

هو يعمل عملاً صالحاً كي يدخل الجنة he does good deeds so that he may enter paradise.

حتى

حتى أفعل حتى تفعل until he does, حتى يَفعل until you do. أنا أقرأ درسي حتى أحفظ I read my lesson until I commit to memory it.

إذن

إذن is used to indicate future consequence of some action. It is used as consequential to some other statement preceding it. One says زيدٌ يعملُ عملاً صالحاً Zaid does good deeds. Some of the listeners say إذن يدخل الجنة then he will enter paradise.

لن

لن is a particle of negation ; it negates the future. لن يفعل هذا He will never do this. Negative particle لا is sometimes used with أن. When لا is used with أن it is

هو أمر زيداً ألا يفعل هذا . ألا written as he asked Zaid not to do this.

المفردات

قرأ - يقرأ - قراءة to read. شرب - يشرب - شرباً to drink. رقص - يرقص - رقصة to pluck. قطف - يقطف - قطفاً to bring. حضر + ب to dance. أطباء ج physician طبيب. لعبة toy, doll. بوابة gate, door. ناضج ripe. قرود ج monkey قرد. طيب good. كهول ج middle aged كهل. شيوخ ج old man شيخ.

التمرير

(a) Translate into English :

طلب مني الطبيب أن أشرب لبناً كثيراً - أمر زيد ابنه ألا يلعب طول الوقت بلعبته - ليذهب زيد إلى المدرسة كل يوم ليقرأ درسه - أعمل عملاً صالحاً لكي تدخل الجنة - القرد حيوان شاطر وهو يدخل المطبخ لكي يسرق الطعام - أنا أجلس تحت شجرة في الحديقة حتى ترجع من السوق -

(b) Translate into Arabic :

I asked Zainab to dance. I have sent my servant to the garden to pluck ripe fruits for me. The women go out every day from their houses to take water from the river. The judge wanted you (pl.) to appear before him. Have you opened the gate for them that they may come to us ?

(c) Rewrite the following with حركة .

طلب مني الطبيب ألا أكل اللحم - كتب الخليفة إلى أمير جيشه
ألا يقتل الشيوخ والأطفال وألا يقطع الأشجار - ليذهب زيد إلى
السوق ليأخذ ثيابي من الخياط - اجلس في الغرفة حتى أرجع -

الْأَجَابَةُ

(a) The physician wanted me to drink much milk. Zaid asked his son not to play all the time with his toy. Let Zaid go to the school every day to read his lesson. Do good deed so that you may enter paradise. The monkey is a cunning animal and he enters the kitchen in order to steal food. I shall sit under a tree in the garden until you come back from the market.

(b)

أمرت زينب أن ترقص - أرسلت خادمي إلى الحديقة ليقطف لي أثماراً
ناضجة - تخرج النساء من بيوتهن ليحضرن الماء من النهر - طلب القاضي
منكم أن تحضروا أمامه - هل فتحت لهم الباب لكي يدخلوا عندنا ؟

(c)

طلب مني الطبيب ألا أكل اللحم - كتب الخليفة إلى أمير جيشه
ألا يقتل الشيوخ والأطفال وألا يقطع الأشجار - ليذهب زيد
إلى السوق ليأخذ ثيابي من الخياط - اجلس في الغرفة حتى أرجع -

مَا،

LESSON 29

Negatives

النهي والنفي

جمله a sentence which begins with a noun is called nominal sentence. جمله which begins with a verb is called verbal sentence. زيد حسن and زيد ذهب إلى السوق are nominal sentences. In nominal sentences the subject is called المبتدأ and the predicate is called الخبر. In the sentence زيد حسن, زيد is المبتدأ and حسن is الخبر. In the sentence زيد ذهب إلى السوق, زيد is المبتدأ and ذهب إلى السوق is الخبر. فاعل زيد is the subject of the verb and here زيد is not المبتدأ.

لما، لم، لا، ما the particles and the defective verb ليس are used for negation.

A nominal sentence may be negated by the particle 'مَا' which then means 'no' or 'not'. مَا مَعْلَمٌ كَمُعَلِّمِي no teacher is like my teacher. مَا هُوَ مِنَ الْقُرْآنِ this is not from the Quran. After 'مَا' in these sentences is مرفوع. In الجملة الفعلية. مَا زَيْدٌ ذَهَبَ إِلَى السُّوقِ Zaid did not go to the market. 'مَا' negates the past when the verb in the sentence is الماضى. مَا يَكْتُبُ زَيْدٌ Zaid is not writing. 'مَا' negates the present when the verb in the sentence is المضارع.

لَا،

The particle لَا when in الجملة الاسمية means 'no'. المبتدأ means 'no' when in the nominal sentence. تنوين without منصوب and مفرد of these sentences is then. لَا رَجُلٌ فِي الدَّارِ there is no man in the house. If in a sentence there are more than one clauses and 'لَا' is used in every clause then nouns following لَا may be مرفوع with.

لَا رَجُلٌ فِي الدَّارِ وَلَا امْرَأَةٌ . تنوين
 لَا رَجُلٌ فِي الدَّارِ وَلَا امْرَأَةٌ or لَا رَجُلٌ فِي الدَّارِ وَلَا امْرَأَةٌ
 or لَا رَجُلٌ فِي الدَّارِ وَلَا امْرَأَةٌ are also correct. When 'لَا' is
 used in a جُمْلَةٌ فَعْلِيَّةٌ it is always used with الْفِعْلُ الْمَضَارِعُ
 and indicates a general negation or negative command.
 لَا يَذْهَبُ زَيْدٌ إِلَى السُّوقِ Zaid does not go to the market.
 When negative is used for general negation it is called نَفْيٌ .
 The negative particle 'لَا' is also used to indicate negative
 command and in that case فِعْلٌ of the sentence is مَجْزُومٌ
 لَا تَذْهَبَا , لَا تَذْهَبِي , لَا تَذْهَبْنَ do not go ,
 لَا تَذْهَبِي , لَا تَذْهَبِي you (pl.) do not go ,
 لَا تَذْهَبِي , لَا تَذْهَبِي you (fem.sing.) do not
 go , لَا تَذْهَبِي , لَا تَذْهَبِي you (fem.pl.) do not go. Negative command
 is called نَهْيٌ .

لَمَّا يُضَيِّقُ اللَّهُ رَحْمَتَهُ عَلَيْكَ when used for prayer or curse it implies
 future. قَتَلَكَ اللَّهُ may Allah have mercy on you. قَتَلَكَ اللَّهُ
 may Allah kill you. لَمَّا يُضَيِّقُ اللَّهُ رَحْمَتَهُ عَلَيْكَ may also be used for

this purpose. لَمَّا يُضَيِّقُ اللَّهُ رَحْمَتَهُ عَلَيْكَ may Allah have mercy on you, is
 also correct. For denying a wish the particle 'لَا' is used
 with الْفِعْلُ الْمَضَارِعُ indicating future. لَا رَحِمَ اللَّهُ may not
 Allah have mercy on you.

لَمْ

The particle 'لَمْ' is used with الْفِعْلُ الْمَجْزُومُ and
 negates the past. لَمْ يَذْهَبْ زَيْدٌ إِلَى السُّوقِ Zaid did not go
 to the market. لَمْ يَذْهَبَا زَيْدٌ وَبَكْرٌ إِلَى السُّوقِ Zaid and Bakr
 did not go to the market etc. لَا may be used to continue
 a series of negations ; in that case the verb after لَا is
 لَمْ يَدْخُلِ الدَّارَ لَا نَظَرَ إِلَى شَيْءٍ فِيهَا . الْمَاضِي he did not
 enter the house and did not look at any thing in it.

لَمَّا

لَمَّا يُضَيِّقُ اللَّهُ رَحْمَتَهُ عَلَيْكَ is used with الْفِعْلُ الْمَجْزُومُ and means " not yet " .

لَمَّا يَذْهَبْ زَيْدٌ إِلَى السُّوقِ Zaid has not yet gone to the market.
 لَمَّا يُضَيِّقُ اللَّهُ رَحْمَتَهُ عَلَيْكَ when used with الْمَاضِي it means " when " .

لَمَّا حَضَرَ زَيْدٌ انْصَرَفَ بَكْرٌ when Zaid came Bakr went away.

لَنْ

لَنْ is used with المضارع المنصوب and indicates emphatic negation of the future. لَا يَذْهَبُ he does not go or he will not go. لَنْ يَذْهَبَ he shall never go.

بَلْ

بَلْ is a particle used for correction. اضْرِبْ زَيْدًا بَلْ زَيْنَبَ beat Zaid ; no, beat Zainab. لَا تَضْرِبْ زَيْدًا بَلْ زَيْنَبَ do not beat Zaid but beat Zainab. زَيْدٌ قَطَفَ زَهَارَ بَلْ الْأَثْمَارَ Zaid plucked flowers ; no , he plucked fruits.

لَيْسَ

لَيْسَ means 'is not'. It is not a حرف particle , but it is a defective verb الفعل الناقص . It has no مضارع or ماضٍ but only الماضى form , the following is the inflection of 'لَيْسَ'.

لَيْسَ

مفرد	مثنى	جمع	
لَيْسَ	لَيْسَا	لَيْسُوا	ر
لَيْسَتْ	لَيْسَتَا	لَيْسْنَ	و مؤنث
لَسْتُ	لَسْتُمَا	لَسْتُمْ	و مذكر
لَسْتِ	لَسْتُمَا	لَسْتُنَّ	و مؤنث
لَسْتُ وَ مذكر و مؤنث	لَسْنَا	لَسْنَا	

المبتدأ nominal sentences. لَيْسَ is used in الجملة الاسمية

of the sentence is always مرفوع and the خبر is منصوب .

لَيْسَ must agree with المبتدأ in number, gender and person.

لَيْسَ زَيْدٌ عَالِمًا Zaid is not learned. There is another way of expression. لَيْسَتْ زَيْنَبٌ بِجَمِيلَةٍ Zaid is not learned.

Zainab is not beautiful. لَسْتُ بِجَاهِلٍ or لَسْتُ جَاهِلًا I am not ignorant.

(b) Translate into Arabic :

He did not come to me yesterday. Do not laugh at me.
He has not yet gone to the market. He drinks wine every day.
She does not go out of her house on Sunday. Zainab went to her school; no, to her brother's house.

(c) Rewrite the following with حَرَكَة :

طرق رجل باب بيت أحد من أصدقائه - فقال صاحب البيت 'من أنت؟' - قال الرجل أنا - قال صاحب البيت اذهب أنا لا أعرف أحدا اسمه أنا - ما يقرأ زيد درسه - لما يخرج زيد من بيته - اكتب هذا - ليس لي قلم - لم يطبخ الطباخ طعاما لنا -

الاجابة

(a) Zaid did not go out of his house for three days. Zainab does not eat heavy food. He did not go to his school. He shall never listen to his wife's advice. The male thief and the female thief cut their hands. Do not drink wine. O, my daughter! do not pluck fruits from the tree at night. Eat meat, no, eat fish. Zainab is not a beautiful girl. Sisters of Zaid are not beautiful. Zaid said to me that he would go to his house to-morrow.

(b)

هو لم يحضر إلى بالأمس - لا تضحك مني - هو لما يذهب إلى السوق - هو يشرب خمرا كل يوم - هي لا تخرج من بيتها يوم الأحد - زينب

المفردات

to tell. قال - يقول - قولا. to cook. طبخ - يطبخ - طبخا.
to knock. طرق - يطرق - طرقا. to laugh. ضحك - يضحك - ضحكا.
advice. نصيحة. أسابيع ج week أسبوع. to go away. انصرف.
finger إصبع. أصابع ج finger إصبع.

التمرين

(a) Translate into English :

ماخرج زيد من بيته منذ ثلاثة أيام - زينب لا تأكل طعاما ثقيلا -
هو لم يذهب إلى مدرسته - هو لن يسمع نصيحة زوجته - السارق
والسارقة فاقطعوا أيديهما - لا تشرب خمرا - لا تقطفي يابنتي الثمار
من الأشجار في الليل - كل اللحم بل السمك - ليست زينب بنتا
جميلة - أخوات زيد لسن جميلات - قال لي زيد إنه يذهب إلى بيته

(أن and not إن is after conjunction)

ذَهَبْتُ إِلَى مَدْرَسَتِهَا بَلَّ إِلَى بَيْتِ أَخِيهَا -

(c)

طَرَقَ رَجُلٌ بَابَ بَيْتِ أَحَدٍ مِنْ أَصْدِقَائِهِ - فَقَالَ صَاحِبُ الْبَيْتِ
 'مَنْ أَنْتَ؟' قَالَ الرَّجُلُ أَنَا - قَالَ صَاحِبُ الْبَيْتِ إِذْهَبْ أَنَا لَا أَعْرِفُ
 أَحَدًا بِاسْمِهِ أَنَا - مَا يَقْرَأُ زَيْدٌ دَرْسَهُ - لَمَّا يَخْرُجُ زَيْدٌ مِنْ بَيْتِهِ - أَكْتُبُ
 هَذَا - لَيْسَ لِي قَلَمٌ - لَمْ يَطْبِخِ الطَّبَاخُ طَعَامًا لَنَا -

LESSON 30

Derivatives

المشتقات

Some categories of **إِسْم** are derived from **المصدر**. These are **الصِّفَةُ الْمَشْبَهَةُ**, **إِسْمُ التَّفْضِيلِ**, **إِسْمُ الْمَفْعُولِ**, **إِسْمُ الْفَاعِلِ** and **إِسْمُ الْآلَةِ**. **إِسْمُ الزَّمَانِ** and **إِسْمُ الْمَكَانِ** has already been dealt with.

إِسْمُ الْفَاعِلِ

(Active Participle)

إِسْمُ الْفَاعِلِ is derived from **المصدر**. **إِسْمُ الْفَاعِلِ** is constructed on the measure **فَاعِلٌ** from **المصدر** of **قَتَلَ** simple tre-letteral verbs. From **قَتَلَ** killing we have **قَاتِلٌ** killer or murderer, from **عَمَلَ** work we have **عَامِلٌ** worker, from **جَلَسَ** sitting we have **جَالِسٌ** 'is sitting', from **ذَهَبَ** going we have **ذَاهِبٌ** 'is going', from

عقل power of understanding we have عاقل wise, from
 جهل ignorance we have جاهل ignorant and so forth. قاتل,
 عامل etc., are like English nouns. ذاهب, جالس etc., are like
 English verbs in the present continuous tense. جاهل, عاقل
 etc., are like English adjectives. If the verb derived from
 a مصدر be متعدي الفعل transitive verb then اسم الفاعل
 derived from such مصدر is like English nouns. Verb derived
 from قتل is قاتل which is الفاعل المتعدي and so اسم الفاعل
 derived from قتل is قاتل a killer or a murderer. If the verb
 derived from a مصدر be لازم الفعل intransitive verb then
 اسم الفاعل derived from such مصدر is like English verb in
 the present continuous tense. The verb from جلوس is
 جلس which is لازم الفعل and so اسم الفاعل derived from
 جلس is جالس is sitting. If المصدر be like English abstract
 nouns indicating some quality then اسم الفاعل derived from

such مصدر is like English adjectives. So, اسم الفاعل derived
 from عقل power of understanding is عاقل wise.

اسم المفعول

(Passive Participle)

اسم المفعول is derived from المصدر. اسم المفعول
 derived from الثلاثي المجرد of المصدر is in the
 form اسم المفعول. اسم المفعول is generally derived from مصدر
 of a verb which is الفاعل المتعدي. مكتوب, done, مقول
 written, المقول هو زيد the killed is Zaid ;
 here الرجل المقول هو زيد is English noun. المقول
 the killed man is Zaid ; here المقول is English adjective.

اسم المكان

(Noun of Place)

مكان means place. اسم المكان is derived from مصدر
 on the measure مفعول or مفعول. اسم المكان indicates

the place of doing something or the place where something happens. ^{مَسْجِدٌ} a mosque is ^{اِسْمُ الْمَكَانِ} . ^{مَسْجِدٌ} is a place of performing ^{سُجْدَةً} i. e., prostration before Allah. ^{مَدْرَسَةٌ} a school is ^{اِسْمُ الْمَكَانِ} . ^{مَدْرَسَةٌ} is a place where ^{دُرُوسٌ} or lessons are given to students. ^{مَغْرِبٌ} west is ^{اِسْمُ الْمَكَانِ} as the Sun sets in ^{غَرْبٌ} or the west.

^{اِسْمُ الزَّمَانِ}

(Noun of Time)

^{زَمَانٌ} means time ^{اِسْمُ الزَّمَانِ} indicates the time of doing something or of happening of something. It is constructed on the same measures on which ^{اِسْمُ الْمَكَانِ} is constructed.

Whether a word is ^{اِسْمُ الْمَكَانِ} or ^{اِسْمُ الزَّمَانِ} must, therefore, be ascertained from the context. ^{اَنَا اَحْضَرُ اِلَيْكَ بَعْدَ الْمَغْرِبِ}

I shall come to you after sun set. Here ^{مَغْرِبٌ} indicates time of setting of the Sun and here ^{اِسْمُ الزَّمَانِ} is ^{مَغْرِبٌ}

and not ^{اِسْمُ الْمَكَانِ} . ^{اِقَابَلْتُهُ عِنْدَ مَطْلَعِ الشَّمْسِ} I met him at sun rise. Here ^{اِسْمُ الزَّمَانِ} is ^{مَطْلَعٌ}

^{اِسْمُ الْاَلَةِ}

(Noun of Instruments)

^{اَلَةٌ} means instrument. ^{اِسْمُ الْاَلَةِ} means a noun indicating an

instrument for doing something. ^{اِسْمُ الْاَلَةِ} is derived from ^{مَصْدَرٌ},

the verb derived from which is transitive. It has three forms :

^{مِفْتَاحٌ} key, an instrument of opening. ^{مِفْعَلَةٌ} and ^{مِفْعَلٌ} , ^{مِفْعَالٌ}

opening. ^{مِغْزَلٌ} is spinning wheel, an instrument of weaving. ^{مِغْزَلٌ} spinning, ^{غَزَلَ}

ment of weaving. ^{مِكْنَسَةٌ} sweeping (house etc.), ^{كَنَسَ}

means broom stick, an instrument of sweeping.

^{الصِّفَةُ الْمَشْبَهَةُ}

^{الصِّفَةُ الْمَشْبَهَةُ}

is a category of adjectives which indicates some inherent and permanent quality as distinct from qualities acquired or ephemeral. ^{اَللّٰهُ عَلِيْمٌ} Allah is All-knowing.

Knowledge is an inherent quality of Allah. Therefore, عَلِيمٌ
is الصِّفَةُ الْمَشْبَهَةُ . الرَّجُلُ جَمِيلٌ the man is handsome.

Here جَمِيلٌ is not an ephemeral quality but a quality
co-existent with the man. Therefore, جَمِيلٌ is الصِّفَةُ الْمَشْبَهَةُ .

زَيْدٌ عَالِمٌ Zaid is learned. Here عَالِمٌ indicates a quality
acquired by Zaid and so it is not الصِّفَةُ الْمَشْبَهَةُ .

Allah is knower of the unseen. Here عَالِمٌ indicates an
inherent quality of Allah and so here it is الصِّفَةُ الْمَشْبَهَةُ .

Generally adjectives of the measure
not a simple الصِّفَةُ .

أَفْعَلٌ and مَفْعُولٌ , فَاعِلٌ i.e., qualities indicated by اسم الفاعل

أَفْعُلٌ and تَفْضِيلٌ are acquired or ephemeral.

But sometimes as عَالِمُ الْغَيْبِ adjectives of the measure

أَفْعُلٌ , مَفْعُولٌ , فَاعِلٌ etc., indicate qualities inherent and in these

cases they are الصِّفَةُ الْمَشْبَهَةُ . الشَّمْسُ حَارَةٌ the Sun is hot.

In this particular case حَارَةٌ is الصِّفَةُ الْمَشْبَهَةُ as heat is an

inherent quality of the Sun neither acquired nor ephemeral.
الْمَاءُ حَارٌ the water is hot ; here حَارٌ is simple adjective
and not الصِّفَةُ الْمَشْبَهَةُ for heat is not inherent and permanent
quality of water.

All adjectives derived from الْمَصْدَرُ , of the verb which
is intransitive giving the meaning of اسم الفاعل but not,
on the measure of اسم الفاعل are الصِّفَةُ الْمَشْبَهَةُ .

الْحَيَوَانُ عَاطِشٌ the animal is thirsty. عَاطِشٌ gives the meaning
of اسم الفاعل but is not on the measure اسم الفاعل and
الصِّفَةُ الْمَشْبَهَةُ is عَاطِشٌ so

المفردات

حَرَثَ - يَحْرَثُ - حَرْثًا to till. حَرَسَ - يَحْرُسُ - حِرَاسَةً to guard

طَلَعَ - يَطْلُعُ - طُلُوعًا to rise, طَلَعَتْ - يَطْلَعُ - طُلُوعًا to appear. شَرَقَ - يَشْرُقُ - شُرُوقًا to rise (the sun, moon, etc.).

لَعَقَ - يَلْعَقُ - لَعَقًا to lick. غَرَبَ - يَغْرُبُ - غُرُوبًا to set (sun).

لَبَسَ - يَلْبَسُ - لِبَاسًا to wear, خَلَعَ - يَخْلَعُ - خِلْعًا to take off
to put on. (clothes, shoes etc.).

طَوَى - يَطْوِي - طَيًّا to fold نَشَرَ - يَنْشُرُ - نَشْرًا to unfold
(cloth). (clothes), to broadcast, to publish, to saw.

حَارِثٌ tiller, غَاضِبٌ angry. حَرَّاسٌ ج حَارِسٌ guard حَارِثٌ ج حَارِثٌ cultivator
مَلْعَبٌ play ground مَشْرِقٌ ج حَرَاثٌ ج حَرَاثٌ the east.

مَلَاعِقُ ج spoon مِلْعَقَةٌ أَحْذِيَّةٌ ج shoes حِذَاءٌ مَلَاعِبُ ج
مَغْضُوبٌ مَحَارِثُ ج مَحَارِثٌ مَنَاشِيرُ ج saw مَنَاشِيرٌ
مَلَابِسُ ج cloth مَلْبَسٌ أُنَاثٌ furniture. أُنَاثٌ wrath stricken.

التمرين

(a) Translate into English :

لَبِسَتْ زَيْنَبُ مَلَابِسَهَا فَخَرَجَتْ مِنْ بَيْتِهَا وَذَهَبَتْ إِلَى بَيْتِ
أَخِيهَا - يَلْعَبُ الْوَلَدُ فِي الْمَلْعَبِ - يَصْنَعُ لَنَا النُّجَّارُ أَثْنَاءَ الْبَيْتِ

مِنَ الْخَشَبِ بِالْمَنْشَارِ - تَطْلُعُ الشَّمْسُ صَبَاحًا مِنَ الْمَشْرِقِ وَتَغْرُبُ
مَسَاءً فِي الْمَغْرِبِ - نَلْعَقُ الطَّعَامَ بِالْمِلْعَقَةِ - الْحَارِثُ يَحْرَثُ الْأَرْضَ
بِالْمَحْرَاثِ -

(b) Translate into Arabic :

The guard guards the house at night. Zainab returned to her house and took off her clothes and shoes and then she folded her clothes. News is broadcast every day in the morning. Zaid is angry with Bakr.

(c) Fill up the blanks :

الْمِلْعَقَةُ آلَةٌ بِهَا طَعَامًا. الْحَارِثُ هُوَ الرَّجُلُ الَّذِي - الْأَرْضَ بِ - .
الآن - الْأَخْبَارُ. الْكَلْبُ - الْبَيْتَ فِي - .

الاجابة

(a) Zainab put on her clothes and then came out of her house and went to her brother's house. The boys play in the play-ground. The carpenter makes for us furniture of the house from wood with saw. The Sun rises in the morning from the East and sets in the evening in the West. We lick food with the spoon. The cultivator tills the field with plough.

(b)

الْحَارِسُ يَحْرُسُ الْبَيْتَ فِي اللَّيْلِ - رَجَعَتْ زَيْنَبُ إِلَى بَيْتِهَا
وَعَدَتْ مَلَابِسَهَا وَحِذَائَهَا ثُمَّ طَوَتْ مَلَابِسَهَا - تَنْشُرُ الْأَخْبَارُ
كُلَّ يَوْمٍ فِي الصَّبَاحِ - زَيْدٌ غَاضِبٌ عَلَى بَكْرٍ.

(c)

مِلْعَقَةُ آلَةٍ نَلْعَقُ بِهَا طَعَامًا - الْحَارِثُ هُوَ الرَّجُلُ الَّذِي يَحْرَثُ
الْأَرْضَ بِالْمَحْرَاثِ - الْآنَ تَنْشُرُ الْأَخْبَارُ - الْكَلْبُ يَحْرُسُ الْبَيْتَ
فِي اللَّيْلِ.

LESSON 31

Classification of Simple Triliteral Verbs

Arabic verbs mostly consist of three root-letters. First root-letter may be called the 1st radical, the second may be called the second radical and the third may be called

the third radical. The root-letters are called **مَادَّة**. Some verbs consist of four or five radicals. A verb consisting of three radicals is called **الْفِعْلُ الثَّلَاثِي** or Triliteral Verb,

a verb consisting of four radicals is called **الْفِعْلُ الرَّبَاعِي** and a verb consisting of five radicals is called **الْفِعْلُ الْخَمَاسِي**.

الْفِعْلُ الثَّلَاثِي الْمَجْرَد is of two categories: they are **الْفِعْلُ الثَّلَاثِي** simple triliteral verbs and **الْفِعْلُ الثَّلَاثِي الْمَزِيد فِيهِ** triliteral verbs with some other letters added to the three root-letters.

حَرَكَةُ of the second radical of the simple tri-literal verbs both in their **الْمَاضِي** and **الْمُضَارِع** form vary. In some cases the second radical bears **فَتْحَة**, in some cases it bears

فتح and in some cases it bears ضمة. In the Verb كسرة to open the حركة of the second radical is فتحة, in the verb سمع to hear the حركة of the second radical is كسرة and in كرم to be noble the حركة of the second radical is ضمة.

On the basis of حركة of the second radical of الماضي and forms, الفعل الثلاثي is classified into six categories or أبواب الفعل :

- (١) فتح يفتح، (٢) ضرب يضرب، (٣) نصر ينصر،
(٤) سمع يسمع، (٥) حسب يحسب، (٦) كرم يكرم.

A verb, the second radical of which bears فتحة both in its الماضي and المضارع forms is of باب فتح-يفتح.

Thus جمع - يجمع to gather and قرأ - يقرأ to read, باب فتح - يفتح to forbid are of

A verb, the second radical of which bears فتحة in its الماضي form and bears كسرة in its المضارع form is of

رجع يرجع to return, جلس يجلس to sit, باب ضرب - يضرب, باب ضرب - يضرب to know etc., are of باب ضرب - يضرب.

A verb, the second radical of which bears فتحة in its الماضي form and ضمة in its المضارع form is of باب نصر ينصر. باب نصر ينصر to enter etc., are of باب نصر ينصر.

A verb, the second radical of which bears كسرة in its الماضي form and فتحة in its المضارع form is of باب سمع - يسمع. باب سمع - يسمع to play, يلعب - يلعب to be glad, فرح - يفرح to lick etc., are of باب سمع - يسمع.

A verb, the second radical of which bears كسرة in its الماضي and المضارع forms is of باب حسب - يحسب. باب حسب - يحسب to be unable etc., are of باب حسب - يحسب.

A verb, the second radical of which bears ضمة both in its الماضي and المضارع forms is of باب كرم - يكرم.

to be near, يقرب - يقرب
to be far, يبعد - يبعد
to be many in number, يكبر - يكبر
to grow big etc., .are of
باب كرم - يكرم

المفردات

to be satisfied (with food). يشبع - يشبع
to understand. يفهم - يفهم
to slaughter. يذبح - يذبح
to commit. يحفظ - يحفظ
to fall. يسقط - يسقط
to memory, to protect, to take care of. قفز - قفز
to jump. يرقد - يرقد
to spend. صرف - صرف
to lie down. يرفض - يرفض
to reject, to refuse.
to fail, to be unsuccessful in examination. رسب - رسب
money. نفود - نفود
examination. امتحان - امتحان
penniless, insolvent. مفلس - مفلس

التمرين

(a) Translate into English :

هل شبعتم؟ نعم شبعتم - لا أفهم كلامكم - قراءة الكتب سهلة
ولكن فهمها صعب - سقط الطفل على الأرض - صرفت نقودي فأنا

اليوم مفلس - بعد زيد عني - رفضت البنت أن تكتب درسها

(b) Translate into Arabic :

Many animals are slaughtered every day. Committing Al-Quran to memory is difficult. Zaid commits to memory his lessons and takes care of his books. The monkeys are jumping under the tree. After food he lies down for a while. Zaid became near to me. Read your lessons or you will fail in your examination.

(c) Mention بَاب of the following verbs :

أخذ - خرج - عرف - قطع - سرق - غضب - حفظ

الإجابة

(a) Are you satisfied with food? Yes, I am satisfied. I do not understand your speech. Reading books is easy but to understand them is difficult. The child fell on the ground. I have spent my money and to day I am penniless. Zaid became far from me. The girl refused to write her lesson.

(b)

يذبح كثير من الحيوان كل يوم - حفظ القرآن صعب - يحفظ زيد دروسه ويحفظ كتبه - تقفز القردة تحت الشجرة - هو يرقد قليلا بعد الطعام - قرب زيد مني - اقرأ دروسك وإلا فسترسب في الامتحان -

(c)

نصر - نصر - ينصر - ضرب - يضرب - فتح - يفتح - ضرب - يضرب
سمع - سمع - سمع - يسمع - سمع - يسمع

LESSON 32

Trilateral Verbs with addition of some letters to the Root

الْفِعْلُ الثَّلَاثِيُّ الْمَزِيدُ فِيهِ

There are some ثَلَاثِي trilateral verbs to the root of which one or more extra letters are added. These verbs are called, الْفِعْلُ الثَّلَاثِيُّ الْمَزِيدُ فِيهِ. There are twelve أَبْوَابُ categories of these verbs. Of these, nine أَبْوَابُ are in common use. Some of these أَبْوَابُ have only one letter added to the root, some have two letters added to the root and some have three letters added to the root. These verbs have fixed forms or measures of their مَصْدَرُ, الْمَاضِي, etc. These أَبْوَابُ are classified according to the forms of their مَصْدَرُ. Three of the nine أَبْوَابُ which are in common use have only one letter added to the root. These are بَابُ الْمَفَاعَلَةِ, بَابُ التَّفْعِيلِ and بَابُ الْأَفْعَالِ

A verb مَصْدَرُ of which is on the measure تَفْعِيلُ is of تَفْضِيلُ teaching, تَكْرِيمُ honouring, تَفْضِيلُ preferring etc., are of بَابُ التَّفْعِيلِ. مُحَادَثَةٌ fighting, مُحَادَثَةٌ having conversation, مُجَادَلَةٌ arguing, contesting etc., are of بَابُ الْمَفَاعَلَةِ. إِغْرَاقُ admitting into. إِغْرَاقُ feeding. إِغْرَاقُ drowning etc., are of بَابُ الْأَفْعَالِ.

A letter or letters added to the root of الْفِعْلُ الثَّلَاثِيُّ الْمَجْرَدُ are distinctly visible in الْمَاضِي form of the verbs. الْمَاضِي form of بَابُ التَّفْعِيلِ is فَعَلَ. Here an additional letter ع is added to the root 'فعل'. الْمَاضِي form of تَعْلِيمُ is عَلَّمَ to teach, of تَكْرِيمُ is كَرَّمَ to honour and of تَفْضِيلُ is فَضَّلَ to prefer or to give preference to. الْمَاضِي form of مَفَاعَلَةٌ is فَاعَلَ. Here an أَلِف is added to the root 'فعل'. الْمَاضِي form of مُحَادَثَةٌ is حَادَثَ to fight. الْمَاضِي form of مُجَادَلَةٌ is جَادَلَ to converse and حَادَثَ

argue. ^{أَفْعَلْ} form of ^{إِفْعَالْ} is ^{أَفْعَلْ}. Here an ^{أَلِفٌ} is added to the root ^{فَعَلَ}. ^{أَدْخَلَ} form of ^{إِدْخَالْ} is ^{أَدْخَلَ} to admit into. ^{أَطْعَمَ} form of ^{إِطْعَامْ} is ^{أَطْعَمَ} to feed and ^{أَغْرَقَ} form of ^{إِغْرَاقْ} is ^{أَغْرَقَ} to drown. Each ^{بَابٌ} of ^{أَفْعَلْ} has some characteristics of its own.

^{أَفْعِلْ} has three principal characteristics. It makes ^{أَفْعِلْ} intransitive verb ^{أَفْعِلْ} transitive. ^{فَرِحَ} to be glad, ^{فَرَّحَ} to gladden. ^{ضَعِفَ} to be weak, ^{ضَعَّفَ} to weaken. It intensifies the action of the original verb. ^{قَطَعَ} to cut. ^{قَطَعَ} to cut to pieces. ^{كَسَرَ} to break. ^{كَسَرَ} to break to pieces. It makes the original verb causative ^{عَلِمَ} to know, ^{عَلَّمَ} to cause to know i.e., to teach. ^{حَمَلَ} to carry ^{حَمَلَ} to make one carry, to burden, to load.

^{أَفْعِلْ} ^{أَفْعِلْ}

The most common function of ^{أَفْعِلْ} is that it indicates reciprocity or mutuality of the action of the original verb. ^{قَتَلَ} to kill, ^{قَاتَلَ} to fight. ^{ضَرَبَ} to strike, ^{ضَارَبَ} to strike each other.

^{أَفْعِلْ} ^{أَفْعِلْ}

In this ^{بَابٌ} a verb which is originally ^{أَفْعِلْ} becomes ^{أَفْعِلْ} to sit, ^{أَفْعِلْ} to set. ^{أَفْعِلْ} to enter, ^{أَفْعِلْ} to admit into. Besides this there are other functions of ^{أَفْعِلْ}. But they are not in common use.

[illegible]

٨٩٨ - و
المفردات

سَجَنَ - يَسْجُنُ - سَجْنًا. أَفْقَدَ to deprive of. فَقَدَ - يَفْقِدُ - فَقْدًا to lose.

to imprison. **هَرَبَ** - **يَهْرَبُ** - **هَرَبًا** to flee. **سَاعَدَ** to help.

خَبَرَ، أَخْبَرَ. أَغْرَقَ to drown. غَرِقَ - يَغْرُقُ - غَرَقًا to be drowned.

to inform. أَخَافَ to entertain as guest. أَحَبَّ - يُحِبُّ - حَبًّا

to love, to like. ضایف guest ضایف ج . ضایف . host. ضایف . ضایف

wealth, property. مَالٌ . سَفْنٌ ج ship سَفِينَةٌ . مَسَاكِينٌ ج needy

work, ^{٥٨}أمر culprit. ^{٥٨٨}المجرم لصوص ج thief ^{٥٨٩}لص. أموال ج

امور ج affair

التمرين - ٨٨ و

(a) Translate into English :

طَلَبَ مِنِّي أَبِي أَنْ أُدْخِلَ ابْنِي الْمَدْرَسَةَ - رَحِمَكُمُ اللَّهُ - سَجَنَ

القَاضِي السَّارِقُ الَّذِي سَرَقَ سَاعَتِي - أَفْقَدَ زَيْدٌ بَكْرًا مَالَهُ - هَرَبَ

الْحَارِيسُ اللَّصُّ - تَسَاعَدُ زَيْنَبُ امَّهَا فِي أُمُورِ الْبَيْتِ - أَغْرَقَتْ

الرياح السفينة.

(b) Translate into Arabic :

Zaid informed me that he would come to me on Sunday. Allah loves those who feed the poor. The host honoured and entertained his guest. O, my daughter ! teach your brother his lessons. The culprit fled. Help the needy. Take care of your pen so that it may not be lost.

(c) Mention المَاضِي المَجْهُولُ، المَاضِي المَعْرُوفُ، والمَصْدَرُ
والمَفْعُولُ، اسمُ الفَاعِلِ، والمضارع المَجْهُولُ، والمضارع المَعْرُوفُ
بابُ الْمُفَاعَلَةِ of النَّهْيِ and الأَمْرِ

الاجابة

(a) My father asked me to admit my son in the school. May Allah show you mercy. The judge imprisoned the thief who stole my watch. Zaid deprived Bakr of his property. The guard made the thief flee. Zainab helps her mother in household affairs. The wind drowned the ship.

(b)

زيد أخبرني أنه يحضر إلى يوم الأحد - الله يحب الذين يطعمون
الفقراء - المضيف أكرم ضيفه - يا ابنتي علمي أخاك دروسه -

هَرَبَ الْمَجْرِمُ - سَاعَدَ الْمُسْكِينُ - احْفَظْ قَلَمَكَ لِئَلَّا يَفْقَدَ -

(c) مساعدة - ساعد - سوعد - يساعد - يساعده - مساعد - مساعد

مساعد - لا تساعد -

LESSON 33

الفعل الثلاثي المزيد فيه

وَبَابُ التَّفْعِلِ،

Any verb the مصدر of which is on the measure تَفْعَل is of باب التفعّل . تعلم learning, تقبل accepting, تذكر remem-

bering etc , are of **باب التفعيل** of **الماضي** . **باب التفعيل** is on

the measure **تَفْعَلُ**. From **تَعْلَمُ** we have **تَعْلَمُ** to learn.

From ^{سُبُّ}تَقَبُّ we have ^{تَقَبُّ}تَقَبُّ to accept. From ^{تَذَكُّر}تَذَكُّر we have

تَذَكَّرُ to remember. بَابُ التَّفَعُّلِ generally gives reflexive meaning

to the original verb. عَلِمَ know, عَلَّمَ to teach and تَعَلَّمَ to

teach one's own self i.e., to learn. Sometimes **باب التفعّل**

gives the same meaning as the original verb قَبِلَ - يَقْبَلُ - قَبُولًا

to accept and **تَقَبَّلَ** to accept. **ذَكَرَ** to remember and **تَذَكَّرَ** to remember.

تَفَاعُلٌ

Any verb the **مصدر** of which is on the measure **تَفَاعُلٌ** is of **باب التفاعل** fighting one another, **تَقَابُلٌ** meeting one another. **باب التفاعل** of **الماضي** pretending to be ill. **تَمَارَضٌ** is on the measure **تَفَاعُلٌ**. We have **تَقَاتَلٌ** to fight with one another from **تَقَاتَلٌ**. We have **تَقَابَلٌ** to meet one another from **تَقَابَلٌ** and we have **تَمَارَضٌ** to pretend to be ill from **تَمَارَضٌ**.

Generally **باب التفاعل** indicates mutuality of action **قَبِلَ** to approach and **تَقَابَلَا** to approach one another i.e., to meet one another. **قَتَلَ** to kill and **تَقَاتَلَا** to kill one another i.e., to fight with one another. Sometimes **باب التفاعل** indicates pretention to something **مَرَضَ** to be ill and **تَمَارَضَ** to pretend to be ill.

بَابُ الْإِفْتِعَالِ

A verb **مصدر** of which is on the measure **إِفْتِعَالٌ** is of **باب الافتعال** being collected together, assembling; **إِنْتِشَارٌ**

being scattered. **إِفْتَرَسَ** killing a prey. **الماضي** of **بَابُ الْإِفْتِعَالِ** is on the measure **إِفْتِعَالٌ**. From **اجْتِمَاعٌ** we have **اجْتَمَعَ** to be collected together, to assemble, from **إِنْتِشَارٌ** we have **إِنْتَشَرَ** to be scattered and from **إِفْتَرَسَ** we have **إِفْتَرَسَ** to kill a prey.

بَابُ الْإِفْتِعَالِ gives reflexive meaning to the original verb.

جَمَعَ to collect and **اجْتَمَعَ** to be collected together, to assemble. **نَشَرَ** to spread and **إِنْتَشَرَ** to be spread i.e., to be scattered.

Sometimes **بابُ الْإِفْتِعَالِ** gives the same meaning as the original verb; **فَرَسَ** to kill a prey and **إِفْتَرَسَ** to kill a prey.

بَابُ الْإِنْفِعَالِ

Any verb **مصدر** of which is on the measure **إِنْفِعَالٌ** is of **باب الإنفعال** breaking itself i.e., being broken, **إِنكِشَانٌ** being uncovered, being exposed, being disclosed, **إِنْقِلَابٌ** turning oneself upside down. **الماضي** of **بابُ الْإِنْفِعَالِ** is on the measure **إِنْفِعَالٌ**. From **إِنكِسَارٌ** we have **إِنكَسَرَ** to break itself or to

be broken. Form ^ااِنْكَشَفَ we have ^ااِنْكَشَفَ to be uncovered, to be exposed. Form ^ااِنْقَلَبَ we have ^ااِنْقَلَبَ to turn itself, to turn upside down. ^ابَابُ الْاِنْفِعَالِ gives a reflexive meaning to the original verb. ^ااِنْكَسَرَ to break, ^ااِنْكَسَرَ to break itself i.e., to be broken. ^ااِنْكَشَفَ to uncover and ^ااِنْكَشَفَ to be uncovered, to be exposed. ^ااِنْقَلَبَ to turn upside down and ^ااِنْقَلَبَ to turn itself upside down i.e. to be turned upside down.

Sometimes ^ابَابُ الْاِنْفِعَالِ indicates one's allowing something to be done to him ^ااِنْخَدَعَ to deceive and ^ااِنْخَدَعَ to allow oneself to be deceived.

The measures

الاولى

باب	المادة	المجردة	مصدر	ماضي	ماضي	مضارع	اسم	اسم	الامر	النهي
تفعل	قبل	تقبل	تقبل	تقبل	تقبل	يتقبل	يتقبل	يتقبل	تقبل	لا تتقبل
تفاعل	قبل	تقابل	تقابل	تقابل	تقابل	يتقابل	يتقابل	يتقابل	تقابل	لا تتقابل
اقتعال	جمع	اجتماع	اجتماع	اجتماع	اجتماع	يجتمع	يجتمع	يجتمع	اجتمع	لا تجتمع
انفعال	قلب	انقلاب	انقلب	انقلب	انقلب	ينقلب	ينقلب	ينقلب	انقلب	لا تنقلب

شَيْطَانِي - تَسَلَّمْتُ مَكْتُوبَكَ بِالْأَمْسِ - بَارَكَهُ اللَّهُ - تَبَارَكَ اللَّهُ -
هَبَّتِ الرِّيحُ فَانْفَلَقَ الْبَابُ - تَمَرَّقَ قَمِيصُهُ

(b) Translate into Arabic :

The president will address the public to-morrow and men will assemble to listen to his speech. Close the door. The door is closed. The bottle fell on the ground and broke. His knowledge made me wonder. Fatima tore her brother's shirt. Glasses are made of glass.

(c) Mention المضارع المجهول of the following verbs :

كَرَّمَ - خَاطَبَ - أَغْلَقَ - تَعَجَّبَ - تَقَاتَلَ - اسْتَغْفَرَ

الْإِجَابَةُ

(a) I wondered at her beauty. Her beauty made me wonder. I saluted him. Today my Satan has submitted. I received your letter yesterday. May Allah bless him. Glory be to Allah. The wind blew and the door closed. His shirt was torne.

المفردات

أَعَجَبَ to make one wonder at. عَجِبَ - يَعَجِبُ - عَجِبًا
to be safe, سَلِمَ - يَسْلَمُ - سَلَامَةً wonder at. to wonder at.
to be safe from defect. سَلَّمَ to save, to salute, to greet
(to say السَّلَامُ عَلَيْكُمْ) . أَسْلَمَ to submit, to accept Islam.
تَسَلَّمَ to receive. تَبَارَكَ to be exalted. بَارَكَ to bless.
تَمَرَّقَ to tear. هَبَّ - يَهْبُ - هَبُّوْا to blow (wind). مَزَّقَ
to be torne. زَجَّاجَ glass. خَاطَبَ to address, to make a speech.
رُؤَسَاءُ ج رؤساء chief, president, the head رئيس bottle. قَنِينَةٌ , زجاجة
أَغْلَقَ to close (door). غَلَقَ to close itself
خَاطَبَ beauty. جَمَالَ to listen. اسْتَمَعَ to send. أَرْسَلَ (door).
ج شَيْطَانٍ : أَقَمَصَ shirt قَمِيصٌ . خَاطَبَ ج speech
letter. مَكْتُوبٌ . شَيْطَانِي

التمرين

(a) Translate into English :

تَعَجَّبْتُ مِنْ جَمَالِهَا - أَعْجَبَنِي جَمَالُهَا - سَلَّمْتُ عَلَيْهِ - الْيَوْمَ أَسْلَمَ

(d)

يَخَاطِبُ الرَّئِيسَ النَّاسَ غَدًا وَيَجْتَمِعُ النَّاسُ لِيَسْتَمِعُوا إِلَى خِطَابِهِ -
 أَغْلِقِ الْبَابَ - الْبَابُ مَغْلَقٌ - سَقَطَتِ الزَّجَاجَةُ عَلَى الْأَرْضِ
 فَانْكَسَرَتْ - أَعْجَبَنِي عِلْمُهُ - مَزَقَتْ فَاطِمَةُ قَمِيصَ أَخِيهَا - تَصْنَعُ
 الْأَكْوَابَ مِنَ الزَّجَاجِ -

(c)

يَكْرُمُ - يَخَاطِبُ - يَغْلِقُ - يَتَعَجَّبُ - يَتَقَاتَلُ - يَسْتَغْفِرُ

LESSON 34

الْفِعْلُ الثَّلَاثِيُّ الْمَزِيدُ فِيهِ

بَابُ الْإِسْتِفْعَالِ

Any verb مصدر of which is on the measure **إِسْتِفْعَالٌ** is of **إِسْتِفْعَالٌ** using, **إِسْتَغْفَارٌ** seeking forgiveness, **إِسْتَنْصَارٌ** seeking help etc., are of **إِسْتِفْعَالٌ** form. Here three letters, namely, **س**, **ن** and **ت** are added to the root **فَعَلَ** to use, **إِسْتَعْمَلَ** to seek forgiveness, **إِسْتَنْصَرَ** to seek help.

إِسْتِفْعَالٌ indicates seeking the content of the original verb. **غَفَرَ** to forgive, **إِسْتَنْصَرَ** to seek help, **نَصَرَ** to help, **أَذِنَ** to permit, **إِسْتَأْذَنَ** to seek permission, **إِسْتَفْغَرَ** to seek forgiveness.

In some cases it means employing some one to some office indicated by the original word. **إِسْتَخْلَفَ** successor, **خَلِيفَةٌ** to appoint a successor, **وَزَّرَ** minister, **وَزِيرٌ** to appoint a minister.

باب الافعال

A verb **مَصْدَرٌ** of which is on the measure **افْعَلَالٌ** is of
بابُ الْاَفْعَلَالِ becoming red. **اصْفَرَارٌ** becoming yellow.
الْمَاضِي. **بابُ الْاَفْعَلَالِ** becoming black etc, are of
 form of **اَفْعَل** is **اِحْمَر** to become red. **اَصْفَر**
 to become yellow. **اَسْوَد** to become black. Here two extra
 letters are added to the root. **بابُ الْاَفْعَلَالِ** is used exclusively
 for colours as given in preceding examples.

[illegible]

المفردات

كَبَرٌ - يَكْبُرُ - كَبُرًا to be big. أَذِنَ - يَأْذِنُ - إِذْنًا to permit.

اسْتَفْهَمَ to enquire, اسْتَخْدَمَ to employ
to interrogate. in service.

سَوَادٌ blackness. اسْوَدَّ to become

نَظَفَ to clean. black.

نَدِمَ - يَنْدِمُ - نَدَمٌ to repent. نَادَمَ to drink with

حَقَائِقُ ج حَقِيقَةٌ truth, reality ثَقُلَ - يَثْقُلُ - ثِقَلٌ to be heavy.

لُطْفٌ courtesy. فَوَارِسٌ ج horse-man, rider

خُلَفَاءُ ج خَلِيفَةٌ successor, vicegerent عَظِيمٌ great.

مُسْتَقْبَلٌ future. نَبَاتَاتٌ ج نبات plant

عِبَادٌ slaves of Allah. عَبِيدٌ ج slave

وَزَرَاعٌ ج وزير minister. مَا what (relative pronoun).

التهرين

(a) Translate into English :

لَمَّا نَظَرَ الْمَلِكُ إِلَى زَوْجَتِهِ تَنَادَمَ أَحَدُ الْعَبِيدِ اسْوَدَّتِ الدُّنْيَا فِي وَجْهِهِ - نَدِمَتِ الْمَلِكَةُ عَلَى مَا فَعَلَتْ - جَلَسَ أَمِيرُ الْجَيْشِ وَاسْتَفْهَمَ مِنَ الْفَارِسِ عَنْ حَقِيقَةِ الْأَمْرِ - اسْتَقْبَلَنَا بِلُطْفٍ عَظِيمٍ - سَنَتَقَابِلُ فِي الْمُسْتَقْبَلِ - اسْتَغْفَرَ اللَّهُ الْعَظِيمَ.

(b) Translate into Arabic :

His eyes became red. I have employed this man for cleaning my house. Are you ready to go ? He sought my permission to do this and I permitted him. The King appointed his eldest son his successor. Now I seek your permission to go.

(c) Mention بَابُ each of the following words :

مَعْلَمٌ - قَاتِلٌ - مَدْخُلٌ - تَعْلَمُ - اجْتَمَعُوا - انْكَسَرَ - اسْتَغْفِرُ - اسْوَدَّ -

الاجابة

(a) When the king looked at his wife, drinking with one of the slaves, the world became dark to him (the world became dark in his face). The Queen repented for what she did. The

chief of the Army sat and enquired from the horse-man the real affair. We were received with great courtesy. We shall meet in future. I seek forgiveness of Allah, the great.

(b) أَحْمَرْتُ عَيْنَاهُ - اسْتَحْدَمْتُ هَذَا الرَّجُلَ لِيَنْظِفَ بَيْتِي - هَلْ أَنْتَ
مُسْتَعِدٌّ لِلذَّهَابِ ؟ اسْتَأْذَنِي أَنْ يَفْعَلَ هَذَا فَأَذْنْتُ لَهُ - اسْتَخْلَفَ
الْمَلِكُ ابْنَهُ الْكَبِيرَ - أَلَا اسْتَأْذَنَكَ لِلذَّهَابِ .

(c) تَفْعِيلٌ - مَفَاعَلَةٌ - إِفْعَالٌ - تَفْعَلٌ - اِفْتِعَالٌ - اِنْفِعَالٌ -
اسْتِفْعَالٌ - اِفْعِلَالٌ .

LESSON 35

Quadriliteral Verbs

الفعل الرباعي

There are verbs which consist of four radicals. This type

of verb is **الفعل الرباعي**. **الفعل الرباعي** is of two categories,

namely **الفعل الرباعي المجرد** simple quadriliteral verbs and

الفعل الرباعي المزيد فيه quadriliteral verbs to which some

extra letters are added to the root. **ترجم** to translate. This is

تسلطن to appoint a sultan. **الفعل الرباعي المجرد**

to make oneself a king ; this is **الفعل الرباعي المزيد فيه**.

Here an extra letter ، ت ، is added to the root.

فعلامة has only one **باب** ; it is **الفعل الرباعي المجرد**.

الامر النهى	اسم	اسم	مضارع	ماض	ماض	مصدر	المادة	باب
لا تترجم	ترجم	مترجم	يترجم	ترجم	ترجم	مترجم	المجردة	المجردة
لا تترجم	ترجم	مترجم	يترجم	ترجم	ترجم	مترجم	المجردة	المجردة

أبواب الأوزان . They are الأوزان and الأوزان . Their
أبواب الأوزان . They are الأوزان and الأوزان . Their
أبواب الأوزان . They are الأوزان and الأوزان . Their

الامر النهى	اسم	اسم	اسم	مضارع	ماض	ماض	مصدر	المادة	باب
لا تترجم	ترجم	مترجم	يترجم	ترجم	ترجم	مترجم	المجردة	المجردة	المجردة
لا تترجم	ترجم	مترجم	يترجم	ترجم	ترجم	مترجم	المجردة	المجردة	المجردة

المفردات

to chatter. to whisper. to scatter.
 to disturb the mind, to make one uneasy. to wail.
 to walk hurriedly in a crowd. to tremble
 in fear. to feel secure, to be free from worries and
 anxieties, to be tranquil. to rely on. to gather together.
 loss. creator, sustainer, evolver.
 pilgrim. tent. camels.
 English. Bengali language. Kaba.
 Bengal. Bengali language. England.
 behind. field (agricultural land). حب, حب ج seed
 شكل, شكل. أجزاء ج prat جزء. before, already. من قبل
 vowel point. شكل, شكلة. أشكال, شكول ج shape, form

التمرين

ترجم إلى اللغة الانجليزية (a)

إِنَّ الْإِنْسَانَ لَفِي خَسْرٍ - يوسوس الشيطان في صدور الناس -

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي إِلَىٰ رَبِّكِ - الْفَلَّاحُ يَبْعَثُ الْحَبَّ
 فِي الْحَقْلِ - احْرَنْجَمَتِ الْإِبِلُ خَلْفَ الْخِيَمَةِ -

ترجم إلى اللغة العربية (b)

O, girl, be tranquil. We have already translated eighteen parts of the Quran into Bengali. The pilgrims walk hurriedly in a crowd around Kaba. Let us go to the garden and chatter for a while.

اكتب الاتي مع الشكلي

(c) Rewrite the following with حركات :

أنا اطمئن إلى زيد في هذا الأمر - أمر زيد بكرا أن يبعثر الحب
 في الحقل - السارق اقشعر أمام الشرطي - يا صاحب البيت افتح
 الباب المغلق - هذه الفواكه لخمس عشرة ولدا -

الاجابة

(a) Man is, indeed, in loss. Satan whispers into the hearts of men. O, tranquil soul return to your creator. The cultivator scatters the seed in the field. Camels gathered together behind the tent

(b)

يَا بِنْتَ اطْمَئِنِّي - قَدْ تَرَجَمْنَا ثَمَانِيَةَ عَشْرَ جُزْءًا مِنَ الْقُرْآنِ إِلَى
اللُّغَةِ الْبَنْجَالِيَّةِ - الْحَجَّاجُ يَهْرُولُونَ حَوْلَ الْكَعْبَةِ - دَعْنَا نَذْهَبَ
إِلَى الْحَدِيقَةِ وَنُثَرِّثَ قَلِيلًا -

(c)

أَنَا اطْمَئِنِّي إِلَى زَيْدٍ فِي هَذَا الْأَمْرِ - أَمْرُ زَيْدٍ بَكَرًا أَنْ يَبْعَثَ
الْحَبَّ فِي الْحَقْلِ - السَّارُوْ اِقْشَعِرْ أَمَامَ الشَّرْطِيِّ - يَا صَاحِبَ الْبَيْتِ
افْتَحِ الْبَابَ الْمَغْلَقَ - هَذِهِ الْفَوَاكِهُ لِخَمْسَةِ عَشْرَ وَلَدًا -

LESSON 36

Hamzated verb

الفعل المهموز

A verb which has as one of its radicals the **هَمْزَة** is called **الفعل المهموز**. In the conjugation of these verbs the following rules must be very carefully studied.

If **هَمْزَة** be the first radical of a verb and is **سَاكِنٌ** preceded by another **هَمْزَة** which is **مَفْتُوحَة** then the **أَلِف مَدَوْدَة** which is the first radical is changed into **هَمْزَة**.
If **هَمْزَة** the first radical of a verb is **سَاكِنٌ** preceded by another **هَمْزَة** which is **مَضْمُونَة** then the **هَمْزَة** which is the first radical is changed into **وَاوٌ**.
If **هَمْزَة** the first radical of a verb is **سَاكِنٌ** preceded by another **هَمْزَة** which is **مَكْسُورَة** then the **هَمْزَة** is changed into **يَاءٌ**.
إِذَا بَدَأَ الْفِعْلُ بِهَمْزَةٍ سَاكِنَةٍ تَلَاهَا هَمْزَةٌ مَفْتُوحَةٌ أَوْ مَضْمُونَةٌ أَوْ مَكْسُورَةٌ فَتُحَوَّلُ الْأَلِفُ الْمَدَوْدَةُ إِلَى هَمْزَةٍ أَوْ وَاوٍ أَوْ يَاءٍ.

Some rules of orthography

In Arabic there are four vowel points. These are ^{وَوَو}سكون, ^{وَوَو}ضممة, ^{وَوَو}فتحة, and ^{وَوَو}كسرة. ^{وَوَو}السكون is the weakest of the four vowel points. ^{وَوَو}الفتحة is stronger than ^{وَوَو}السكون. ^{وَوَو}الضممة is stronger than ^{وَوَو}الفتحة. ^{وَوَو}الكسرة is the strongest of all.

^{وَوَو}همزة may be the first or the middle or the last letter of a word. By the term 'middle' is meant any position other than the first and last.

If ^{وَوَو}همزة be the first letter of a word and be either ^{وَوَو}مفتوحة or ^{وَوَو}مضمومة it must be written on ^{وَوَو}ألف. ^{وَوَو}أكل to eat and ^{وَوَو}أكل fruits. If the ^{وَوَو}همزة be ^{وَوَو}مكسورة it must be written at the bottom of ^{وَوَو}ألف. ^{وَوَو}إذن permission.

If ^{وَوَو}همزة be the last letter of a word preceding letter be ^{وَوَو}ساكن then it must be written as it is and not on any other letter. ^{وَوَو}شيء a thing, ^{وَوَو}سوء evil etc. If the ^{وَوَو}همزة be preceded by a letter which is not ^{وَوَو}ساكن it must be written on ^{وَوَو}ألف, ^{وَوَو}واو or ^{وَوَو}ياء according as the vowel point of the preceding letter. If the preceding letter be ^{وَوَو}مفتوح then the

^{وَوَو}همزة must be written on ^{وَوَو}ألف. ^{وَوَو}لجأ shelter. If the preceding letter be ^{وَوَو}مضمومة the ^{وَوَو}همزة must be written on ^{وَوَو}واو. ^{وَوَو}وضو. If the preceding letter be ^{وَوَو}مكسورة the ^{وَوَو}همزة must be written on ^{وَوَو}ياء. ^{وَوَو}ملىء to be full of.

If ^{وَوَو}همزة be in the middle of a word then ^{وَوَو}همزة should be written on a letter which corresponds with ^{وَوَو}حركة which is the stronger of the two ^{وَوَو}حركة, one borne by ^{وَوَو}همزة and the other borne by its preceding letter. ^{وَوَو}ألف corresponds with ^{وَوَو}كسرة. ^{وَوَو}سأل to ask ; here ^{وَوَو}همزة and ^{وَوَو}ألف are of the same strength. ^{وَوَو}سؤال question ; here ^{وَوَو}حركة of the letter preceding ^{وَوَو}همزة is stronger. ^{وَوَو}سئل be asked ; here ^{وَوَو}حركة of ^{وَوَو}همزة is stronger than the ^{وَوَو}حركة of the preceding letter. ^{وَوَو}يسأل will be asked ; here the ^{وَوَو}حركة of ^{وَوَو}همزة is stronger than the ^{وَوَو}حركة of the preceding letter which is ^{وَوَو}سكون.

(b) Translate into Arabic :

Do you believe in God ? Do you know any man who does not believe in the last day ? Does he feel pain in his head ? Fruit-trees give their fruits to us. I took shelter in his house.

(c) Correct the following :

أَمَّنَ - يَأْمَنُ - إِيمَانٌ - أَمِنَ - أَكَلَ - شَيْءٌ - سَوَاءٌ -
لَجَبَى - سَوَّلَ

الْإِجَابَةُ

(a) They ask you about wine and gambling. I believe in Allah, His angels, His prophets, His Books and in the hereafter. Spend from what I have provided you. Zaid fell from the tree and felt pain in his legs. I hope to meet you tomorrow.

(b)

هَلْ تَبُؤْمِنُ بِاللَّهِ ؟ هَلْ تَعْرِفُ أَحَدًا لَا يُؤْمِنُ بِالْيَوْمِ الْآخِرِ ؟
هَلْ يَحْسُ أَلَمًا فِي رَأْسِهِ ؟ أَشَجَارُ الْفَوَاكِهِ تَتَوَاتِينَا أَكْلَهَا - لَجَبَاتٌ
إِلَى بَيْتِهِ -

(c)

أَمَّنَ - يَأْمَنُ - إِيمَانٌ - أَمِنَ - أَكَلَ - شَيْءٌ - سَوَاءٌ - لَجَبَى -
سَوَّلَ

المفردات

to ask. سَأَلَ - يَسْأَلُ - سَوَالًا
to believe. آمَنَ - يَأْمَنُ - إِيمَانًا

to hope. أَمَلَ - يَأْمَلُ - أَمَلًا
to spend. أَنْفَقَ

to be clean. وَضُوْءٌ - يَوْضُوْءٌ - وَضَاءَةٌ
to feel. أَحَسَّ

to provide something. رَزَقَ - يَرْزُقُ - رِزْقًا
to take shelter. لَجَأَ - يَلْجَأُ - لَجَأًا

to give. آتَى - يُؤْتِي - إِيتَاءًا
to permit. أَذِنَ - يَأْذِنُ - إِذْنًا

angel مَلَكٌ ج ملائكة
gambling. مَيْسِرٌ

other. آخَرُ
last. آخِرُ

evil. سُوءٌ

التمرين

(a) Translate into English :

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ - آمَنْتَ بِاللَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ
وَكِتَابِهِ وَبِالْيَوْمِ الْآخِرِ - أَنْفَقُوا بِمَا رَزَقْنَاكُمْ - سَقَطَ زَيْدٌ
مِنَ الشَّجَرَةِ وَأَحَسَّ أَلَمًا فِي رِجْلَيْهِ - أَمَلَ أَنْ أَقَابَكَ غَدًا.

LESSON 37

Weak Verbs

الفعل المعتل

The letters **واو** and **ياء** are weak letters or **حروف العلة**.

A verb containing one or more of **حروف العلة** as its radical is

called **الفعل المعتل**. Verbs having only one of **حروف العلة**

are of three categories. A verb may have **حرف العلة** as its

first radical, a verb may have **حرف العلة** as its second radical,

a verb may have **حرف العلة** as its third radical. A verb may

have **واو** and **ياء** as its radicals, verbs of this category are

of two kinds. They are verbs whose first and third radical are

of **حروف العلة** and verbs whose second and third radical are

of **حروف العلة**. When **واو** or **ياء** according to some rules

of construction of verbs become **الف** then this **الف** is recko-

ned as **حرف العلة**.

When **واو** or **ياء** is the first radical of a verb the following

rules are observed. If a verb of the measure **ضرب - يضرب**

or **حسب - يحسب** has **واو** as its first radical then in its **المضارع**

form **واو** is dropped. **المضارع** form of **ولد** to beget is not

يولد but **يلد**. **المضارع** form of **وجد** to find is **يجد** and not

يوجد. There are some exceptions to this general rule.

واو which is **ساكن** if preceded by a letter having **كسرة**

it is changed into **ياء**. **المصدر** of **أوقد** to kindle fire

is not **إوقاد** but **إيقاد**. Again **المصدر** of **استوقد** to kindle

fire is **استيقاد** and not **استوقاد**.

When **ياء** is **ساكن** and is preceded by a letter bearing

it is changed into **واو**. **المضارع** of **أيقن** to believe

firmly, will be **يوقن** and not **ييقن**.

المفردات

وثق - يثق - وثوقا to trust. **ولد - يلد - ولادة** to beget.

أَسْتَوْقِدُ - يَسْتَوْقِدُ - اسْتِيقَادًا to kindle (fire).
أَوْقَدَ - يَوْقِدُ - إِيْقَادًا (fire).

وَقَفَ - يَقِفُ - وَقُوفًا to stand,
أَيَقِنُ - يُوَقِنُ - إِيْقَانًا to stoop.

وَضَعَ - يَضَعُ - وَضْعًا to put.
مَكَثَ - يَمْكُثُ - مَكْثًا to stay.

وَصَلَ - يَصِلُ - وَصُولًا to arrive,
وَدَعَ - يَدَعُ - وَدْعًا to reach.

تَحَرَّكَ to move oneself.
حَرَكَ to stir.

فَتَشَ to search.
أَحْزَنَ to grieve.

أَتَى - يَأْتِي - إِيْتَانًا to come.
تَسَلَّمَ to receive.

خَوْفَ fear.
صَحَّحَ to correct.

القاهرة Cairo.
الشام Syria.

كُفَّارَجَ Infidel كَافِرٌ.
الإسكندرية Alexandria.

مِنْذُ زَمَانٍ long ago.

التَّعْرِينُ

: تَرْجِمُ إِلَى الْإِنْجِلِيزِيَّةِ (a)

أَلْمَأْمُولُ أَنْ تَمَكُّثُوا عِنْدَنَا فِي الشَّامِ - فَتَشْنَا عَنْكُمْ

وَلَمْ نَجِدْكُمْ - يَا أَيَّتُهَا الْبِنْتُ ضَعِي هَذِهِ الْأَشْيَاءَ عَلَى الْمِنْضَدَةِ -

دَعْنِي أَفْعَلْ كَذَلِكَ - هَلْ تَصِلُونَ إِلَى الْإِسْكَندَرِيَّةِ عَنْ قَرِيبٍ ؟

قَدْ وَصَلْتُ إِلَى الْقَاهِرَةِ مِنْذُ زَمَانٍ - نَقِفْ فِي الصَّلَاةِ صَفًّا -

: تَرْجِمُ إِلَى الْعَرَبِيَّةِ (b)

You sought for us and you did not find us. Have you put the book on the table ? I have not yet put it. Stand still and do not move. I have received your letter. I do not trust you. Allah did not beget and was not begotten.

: صَحَّحَ مَا يَأْتِي (c)

لَمْ أَوْجِدْ زَيْدًا فِي مَنْزِلِهِ - أَمِنَ بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ -

يَقِينُونَ الْمُؤْمِنُونَ بِاللَّهِ - الْكُفَّارُ لَا يُؤْمِنُ بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ -

لَمَّا يَذْهَبُ زَيْدٌ - لَاخَوْفٌ عَلَيْهِمْ وَلَا غَمٌّ يَحْزَنُ -

الْإِجَابَةُ

(a) It is expected that you would stay with us in Syria. We sought for you and we did not find you. O, girl !

put these things on the table. Let me do like that. Will you arrive at Alexandria soon? I arrived at Cairo long ago. We stand in Salat in rows.

(b)

فَتَشْتَعِنَا فَلَمْ تَجِدْنَا - هَلْ وَضَعْتَ الْكِتَابَ عَلَى الْمِنْضَدَةِ؟
لَمَّا أَضَعْتُ هَذَا - قِفْ وَلَا تَتَحَرَّكَ - تَسَلَّمْتُ مَكْتُوبَكَ - لَا أَثِقُ
فِيكَ - اللَّهُ لَمْ يَلِدْ وَلَمْ يُولَدْ -

(c)

لَمْ أَجِدْ زَيْدًا فِي مَنْزِلِهِ - آمِنْ بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ - يَوْقِنُ
الْمُؤْمِنُونَ بِاللَّهِ - الْكَفَّارُ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ -
لَمَّا يَذْهَبُ زَيْدٌ - لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ -

LESSON 38

Weak Verbs

الْفِعْلُ الْمَعْنَى

If ^وواو or ^يياء be the second radical of a verb the following rules are observed:

If ^وواو or ^يياء be the second radical of a verb and be ^ممتحركة

and the first radical bears ^ففتحة then ^وواو or ^يياء changed into ^أألف. This ^أألف is ^ححرف العلة. From the root قوم the

third person singular masculine of ^فالفعل الماضي المعروف should

have been ^ققوم on the measure ^ففعل. Here the second radical is ^وواو and it is ^ممتحركة and the first radical is ^ممفتوحة,

so according to this rule ^ققوم becomes ^ققام. From the root بيع the third person singular masculine of ^فالفعل الماضي المعروف

should have been ^ببيع, the second radical is ^يياء and is ^ممتحركة and the first radical is ^ممفتوحة; so ^ببيع becomes

^بباع. In this way ^ججاء becomes ^ججاء; ^ننوم becomes ^ننام etc.

When ^سواو or ^سياء is changed into ^سألف and this ^سألف is followed by a letter which is ^سساكن then this ^سألف is dropped. If this ^سألف stood for ^سواو the first radical shall bear ^سضمة and if this ^سألف stood for ^سياء then the first radical shall bear ^سكسرة. From the root قوم the third person feminine plural should have been ^سقومن and ultimately ^سقامن. Here the ^سألف is followed by a letter which is ^سساكن the ^سألف is dropped and this ^سألف stood for ^سواو ; so the first radical must be ^سمضمومة. Thus ^سقومن becomes ^سقمن. From the root بيع the third person feminine plural of ^سالفعل الماضي المعروف should have been ^سبيعن. Since this ^سألف is followed by a letter which is ^سساكن the ^سألف is dropped and since this ^سألف stood for ^سياء the first radical must be ^سمكسورة and ^سبيعن ultimately becomes ^سبعن. In this way ^سجيشن becomes ^سجشن, ^سقومت becomes ^سقومت etc.

If ^سواو or ^سياء be the second radical and bears ^سكسرة and

the first radical bears ^سضمة then the first radical will bear ^سكسرة and the second radical will be ^سساكن. If the second radical be ^سواو then it will be changed into ^سياء. From the root ^سالفعل الماضي المجهول قول the third person singular masculine of ^سقول should have been ^سقول. Here the second radical ^سواو bears ^سكسرة and the first radical bears ^سضمة. According to this rule the first radical must bear ^سكسرة and the second radical ^سواو must be changed into ^سياء. Thus ^سقول becomes ^سقيل. In this way ^سبيع becomes ^سبيع.

If the second radical ^سواو or ^سياء after application of this rule be followed by a letter which is ^سساكن then the second radical will be dropped and if the second radical originally be ^سواو then the first radical will bear ^سضمة and not ^سكسرة. From قول the third person feminine plural of ^سالفعل الماضي المجهول should have been ^سقولن and then ^سقيلن. Here ^سياء and ^سقيلن both are ^سساكن ; ^سياء is dropped. So ^سقولن becomes ^سقلن.

In this way قَوْلُ becomes قُلْتُ etc.

If واو or ياء be the second radical and be متحركة and the first radical be ساكن then the حركة of the second radical will be shifted to the first radical. From the root قول the مضارع should have been يَقُولُ. Here the second radical is واو and bears ضمة and the first radical قاف is ساكن, so يَقُولُ will be يَقُولُ. In this way from قوم the مضارع is يَقُومُ. From بيع the مضارع should have been يَبِيعُ, but according to this rule it will be يَبِيعُ. In this way

from نوم the مضارع will be يَنُومُ. The verb from جىء is يَجِئُ. Its مضارع should have been يَنْوُمُ. Here the second radical is واو and is متحركة and the first radical is ساكن and so يَنْوُمُ should have يَنُومُ. Now واو is preceded by فتحة. واو is changed into أَلِف. Thus ultimately يَنْوُمُ becomes يَنَامُ.

المفردات

بَاعَ - يَبِيعُ - بَيْعًا to trade.
قَامَ - يَقُومُ - قَوْمًا و قِيَامًا to stand.
آتَى - يُؤْتِي - إِيتَاءً to give.
جَاءَ - يَجِئُ - مَجِئًا to come.
قَالَ - يَقُولُ - قَوْلًا to speak, to say.
نَامَ - يَنَامُ - نَوْمًا to sleep.
بَقِيَ - يَبْقَى - بَقَاءً to stay, to last.
إِسْتَطَاعَ to be able (can).
خَافَ - يَخَافُ - خَوْفًا to fear.
مَاتَ - يَمُوتُ - مَوْتًا to die away.
وَقَعَ - يَقَعُ - وَقُوعًا to fall, to happen.
تَوَقَّعَ to expect.
يَأْتِي - يَأْتِي - إِتْيَانًا to come.
إِبتَدَعَ to go away.
حَكَمَ ج حَاكِمٌ ruler.
حَكَمَ ج حَكَمٌ wise man.
حُرُوفُ الْعِلَّةِ permutation of حروف.

التمرين

(a) : ترجم إلى الإنجليزية

قُمْ يَا وَلَدِي وَدَعْنِي أَجْلِسَ - قِفْ وَلَا تَخَفْ - قَوْمُوا وَابْتَعدُوا عَنَّا -
قُلْ لِي مَنْ أَنْتَ وَمِنْ أَيْنَ أَنْتَ؟ لَا تَقُلْ مِثْلَ ذَلِكَ - قَالَ الطَّبِيبُ إِنَّهُ

سيموت عن قريب - أنا أستطيع أن أفعل هذا - آتني سيجارة - توقعت
حضورك من قبل -

(b) : ترجم إلى العربية :

Rise O girl and let us sit. We shall stay here for a year. O, woman ! go away and do not return. What have you said ? He said to his wife not to go out of the house till he returned. I have given him a pen.

(c) Give the قَمْتُ of تَعْلِيل and بَع .

الإجابة

(a) O, my boy stand up and let me sit. Stand and do not fear. You stand up and go away from us. Tell me who are you and from where you are ? Do not say like that. The physician said that he would die soon. I can do this. Give me a Cigarette. I expected your arrival earlier.

(h) قومي يا بنت ودعينا نجلس - نحن سنبقى هنا سنة - يا امرأة

أذهبى ولا ترجعى - ماذا قلت ؟ قال لزوجته ألا تخرج من البيت حتى
يرجع - آتيته قلما -

(c) First person singular of الماضى from قوم should have been متحركة . Here the second radical is واو and it is قومت

and is preceded by فتحة , واو is changed into ألف ; it becomes قَامْتُ . Here ألف and ميم are both ساكنين ; ألف is

dropped and it becomes قَمْتُ . The original letter dropped is واو therefore, فتحة of قاف is changed into ضمة . It ultimately becomes قَمْتُ from المضارع . When

عين and ياء is made فعل مجزوم it becomes يبيع . ياء and ياء are ساكنين ; ياء is dropped and it becomes بيع . When

the sign of المضارع is dropped, it becomes بيع . Since after

dropping the sign of المضارع the first letter ياء is متحركة

and so, no ألف is needed. بيع is singular masculine of الأمر

from ب - ي - ع .

LESSON 39

Weak Verbs

الفعل المعتل

If ^واَوْ or ^ياء or ^االف be the third radical of ^والف المجزوم it is dropped. ^ولَمْ يَدْعُ becomes ^ولَمْ يَدْعُو , ^ولَمْ يَتَرَمَّ becomes ^ولَمْ يَتَرَمَّى , ^ولَمْ يَخْشِ becomes ^ولَمْ يَخْشَى , ^ولَمْ يَرْمِ becomes ^ولَمْ يَرْمِ , ^ولَمْ يَخْشِ becomes ^ولَمْ يَخْشَى . ^ولَمْ يَخْشِ was originally ^وخَشِيَ from ^والْمُضَارِعُ .

Here ^ويَاء is preceded by ^وفتحة متحركة ; so ^ويَخْشِ becomes ^ويَخْشَى .
When ^ويَخْشِ becomes ^والف المجزوم the ^والف is dropped.

If ^ويَاء be the last letter of ^واسم مرفوع or ^واسم مجرور and preceded by ^وكسرة then it is dropped and previous letter bears ^وكسرة with ^وتنوين . ^وقَاضِي becomes ^وقَاضٍ and ^والقَاضِي becomes ^والملك أمر قاضياً . ^والقَاضِي if ^واسم منصوب then ^ويَاء is retained. ^والقَاضِي the king ordered a judge. Here ^وقَاضِي is ^واسم منصوب and so ^ويَاء is retained. Thus ^وثَمَانِي becomes ^وثَمَانٍ from ^واسم الفاعل .

Here ^واَوْ is the last radical and should have been ^ودَاعُو . ^ودَاعِي becomes ^ودَاعٍ preceded by ^وكسرة and so it becomes ^ودَاعِي .

المفردات

- | | |
|---|---|
| رَمَى - يَرْمِي - رَمَا to throw. | دَعَا - يَدْعُو - دَعَا to call. |
| قَضَى - يَقْضِي - قَضَاء to pass judgement, to determine (something). | خَشِيَ - يَخْشَى - خَشِيعَة to fear. |
| مَشَى - يَمْشِي - مَشَى to walk. | بَكَى - يَبْكِي - بَكَاء to cry. |
| عَدَ - يَعْدُ - عَدَا to count. | جَرَى - يَجْرِي - جَرِيَاء to flow, to run. |
| زَارَ - يَزُور - زِيَارَة to visit. | سَالَ - يَسِيلُ - سَيْلَاء to flow. |
| وَدَّعَ to see off. | عَضَّ - يَعْضُ - عَضَاء to bite. |
| دِمَاءٌ جَ blood دَمَ . | طَارَ - يَطِيرُ - طَيْرَانَا to fly. |
| كُرَاتٌ جَ ball كُرَة . | عِظَامٌ جَ bone عِظْم . |
| طَيَارَة aeroplane. | مَطَارٌ air port. |
| | الشَّهْرُ الْقَمَرِيُّ lunar month. |
- المجروح: صفر، ربيع الأول، ربيع الآخر، جمادى الأولى،

صَحَّحَ مَا يَأْتِي (c)

القاضي جالس على الكرسي - هو يخشى مني - تجري النهر نحو البحر - قلته أني انوم .

الإجابة

(a) The believers will be admitted into Heaven where in rivers flow. My youngest daughter is crying. My friend Hasan visited me on Wednesday. I went to the airport to see off Zaid. These days we go from a place to a distant place by aeroplane. Fear of Allah is of faith. The Prophet (s. m) was born on the 12th of Rabi-ul Awal.

(b)

يمشي جدى كل يوم في الميدان - تلعب الأولاد بكرة القدم - يرمي الأولاد الكرة بأقدامهم - عض كلبى أختى فسأل الدم من رجلها - قفى القاضي بسجن السارق - يا ولد، ادع خادمي زيدا .

القاضي جالس على الكرسي - هو يخشاني - يجري النهر نحو

البحر - قلت له إنني انام -

جمادى الآخرة، رجب، شعبان، رمضان، شوال، ذوالقعدة، ذوالحجة .

التمرين

: ترجم إلى الانجليزية (a)

يدخل المؤمنون في جنة تجري من تحتها الأنهار - تبكي ابنتي الصغرى - زارني صديقي حسن في يوم الأربعاء - ذهبت إلى المطار لأودع زيدا - في هذه الأيام نحن نذهب من مكان إلى مكان بعيد بالطيارة - خشية الله من الإيمان - ولد النبي صلى الله عليه وسلم في الثاني عشر من ربيع الأول -

: ترجم إلى العربية (b)

My grand father walks in the field every day. The boys play foot-ball. The boys throw the ball with their feet. My dog bit my sister and blood flowed from her leg. The judge passed judgement for imprisoning the thief. O, boy ! call my servant Zaid.

LESSON 40

Weak Verb

الْفِعْلُ الْمَعْتَلُ

In respect of verbs having two حرف العلة as their radical the following rules are observed.

If a verb has حرف العلة as its first and third radicals then the first radical will follow the rules which are observed in respect of verbs having a حرف العلة as their first radical and the third radical will follow the rules which are observed in respect of verbs having حرف العلة as their third radical. If ياء be the third radical and is changed into ألف then that ألف must be written as ياء and pronounce as ألف. From the root وقى the ماضي should have been وقى. Here the third radical ياء is مستحركة and is preceded by فتحة; so ياء is changed into ألف and written as ياء and so وقى becomes وقى, this verb is of the measures ضرب - يضرب; the مضارع of this verb should

have been يوقى. Here واو is the first radical and the verb is on the measure ضرب - يضرب; so واو is dropped and يوقى becomes يقي. The third radical ياء bears ضمة and is preceded by كسرة and so ياء loses its حركة. Thus يقي becomes يقي.

If the third radical a of verb be حرف العلة then in constructing الامر the حرف العلة is dropped. الامر from يقي should have been قي but the third radical ياء is حرف العلة and so it must be dropped. Thus قي becomes ق.

If the second and third radicals of a verb be حرف العلة then the second radical will have no modification. But the third radical is modified according to the rules of verbs having حرف العلة as its third radical. From the root طوى the ماضي should have been طوى but it becomes طوى. Here the second radical واو is مستحركة and is preceded by فتحة. According to rules of modification of واو, the واو should

have been changed into **طَوَى** but it is not changed. Thus **طَوَى** becomes **طَاى** not **طَوَى** from **المضارع**. **طَاى** and not **طَوَى** should have been **طَوَى** from **الفعل الامر**. **طَوَى** here the third radical is **حرف العلة** and so, it is dropped. Thus **طَوَى** becomes **طَوَى**.

المفردات

رَوَى - يَرَوِي - رَوَايَة	to narrate.
وَقَى - يَقِي - وَقَايَة	to protect.
سَوَى - يَسْوِي - سَوَايَة	to be prepared
سَوَى - يَسْوِي - سَوَايَة	and ready for use.
سَوَى - يَسْوِي - سَوَايَة	to prepare
سَوَى - يَسْوِي - سَوَايَة	and make ready for use.
مَطَرَ - يَمْطُر - مَطَرًا	to rain.
مَطَرَ - يَمْطُر - مَطَرًا	to rain.
قَوَى - يَقْوِي - قُوَّة	to be strong.
قَوَى - يَقْوِي - قُوَّة	to wait.
فَصَلَ - يَفْصِل - فَصْلًا	the spring.
فَصَلَ - يَفْصِل - فَصْلًا	season
الصَّيْفُ	the summer.
الْخَرِيفُ	the autumn.
الْشِّتَاءُ	the winter.

التمرين

(a) : تَرْجِمُ إِلَى الْإِنْجِلِيزِيَّةِ :

رَبَّنَا إِنَّا فِي الدُّنْيَا حَسَنَةٌ وَفِي الْآخِرَةِ حَسَنَةٌ وَقِنَا عَذَابَ النَّارِ - اَطْوِ
يَا خَادِمَ الثِّيَابِ - رَوَى زَيْدٌ إِلَيْنَا هَذِهِ الرِّوَايَةَ - لَمَّا يَسُو الطَّعَامَ - قَوَى
زَيْدٌ بِاسْتِعْمَالِ هَذَا الدَّوَاءِ - السَّمَاءُ تَمْطُرُ .

(b) : تَرْجِمُ إِلَى الْعَرَبِيَّةِ :

In our country there is rain in Winter. Make food ready. Narrate to me what you saw in Madina. Where is the maid servant? She is folding my clothes. Wait till the tea is ready. Use this medicine and you will be strong.

(c) : صَحِّحْ مَا يَأْتِي :

سَأُرَوِي إِلَيْكَ هَذِهِ الرِّوَايَةَ - أَسْأَلُكَ أَنْ تَرَوِي هَذَا إِلَى أَخِي -
يَقْوَى زَيْدٌ بِاسْتِعْمَالِ هَذَا الدَّوَاءِ - يَا خَادِمَةَ اَطْوِ الثِّيَابِ .

الاجابة

(a) Our Creator, Sustainer and Evolver ; give us good in this world and good in the hereafter and protect us from the punishment of Fire. O, servant fold the clothes. Zaid narrated to us this narration. The food is not yet ready. Zaid became strong by the use of this medicine. It is raining.

فِي بِلَادِنَا تَمْطُرُ السَّمَاءُ فِي الشِّتَاءِ - سَوِ الطَّعَامَ - اِرْوِي مَا رَأَيْتَ (b)
فِي الْمَدِينَةِ - أَيْنَ الْخَادِمَةُ؟ هِيَ تَطْوِي ثِيَابِي - اِنْتَظِرْ حَتَّى يَسُوِيَ الشَّيْءُ
اسْتَعْمِلْ هَذَا الدَّوَاءَ فَتَقْوَى -

سَارَوْي لَكَ هَذِهِ الرِّوَايَةَ - أَسْأَلُكَ أَنْ تَرْوِيَ هَذَا إِلَى أَخِي (c)
يَقْوَى زَيْدٌ بِاسْتِعْمَالِ هَذَا الدَّوَاءِ - يَا خَادِمَةَ اطْوِي الثِّيَابَ -

LESSON 41

Permutation of

بَابُ الْإِفْتِعَالِ

If فَاءُ الْكَلِمَةِ be يَاءُ, وَאוּ or (ء) هَمْزَةٌ of a verb then in
بَابُ الْإِفْتِعَالِ of الْمَصْدَرُ تَاءٌ it will be changed into بَابُ الْإِفْتِعَالِ
from أَخَذَ should have been اِتَّخَذَ. هَمْزَةٌ is changed into
بَابُ الْإِفْتِعَالِ in وَصَلَ from الْمَصْدَرُ اِتَّخَذَ and it becomes تَاءٌ
should have been اِوْتَصَلَ. وَاوּ is changed into تَاءٌ and
it becomes اِتَّصَلَ from الْمَصْدَرُ اِتَّصَلَ in يَسُرُّ should
have been اِيْتَسَرَ. يَاءُ is changed in to تَاءٌ and becomes
اِتَّسَرَ.

If تَاءُ of بَابُ الْإِفْتِعَالِ then فَاءُ الْكَلِمَةِ be زَايٌ or ذَالٌ, دَالٌ
is changed into دَالٌ from الْمَصْدَرُ اِدَانَ in بَابُ الْإِفْتِعَالِ
is from الْمَصْدَرُ اِيْتَانَ. اِدَانَ and not اِيْتَانَ.

بَابُ الْإِفْتَعَالِ in زين from المصدر اذكار but it should be اذكار will be اذيان and not اذيان. When ذال is فاء الكلمة it also may be changed into ذال اذكار may also be اذكار. If فاء الكلمة be ظاء or طاء or ضاد , صاد بَابُ الْإِفْتَعَالِ of تاء then فاء الكلمة will be changed into طاء . اصطبار is صبر from المصدر . اظلام is ظلم from المصدر . اطراد is طرد from المصدر . When ظاء is فاء الكلمة then تاء may also be changed into اظلام ; this مصدر is in common use.

المفردات

اتسر to take for one self. اتصل to contact. اتسر to be easy. يسر to make easy. يسر - يسر - يسر - يسر to be easy. اقرض to borrow. اقرض to borrow. اقرض - اقرض - اقرض - اقرض to lend. اقرض - اقرض - اقرض - اقرض to recollect. اذكر to recollect, to remember. اذكر - اذكر - اذكر - اذكر to decorate. اقرض - اقرض - اقرض - اقرض to be decorated.

اصطبر to bear with patience. صبر - يصبر - صبرا to bear with patience. اظلم - يظلم - ظلما to transgress, to exceed limit, to oppress. اظلم to oppress. امسك to catch. آلام ج ألم pain ألم to conjugate. صرف

التمرين

(a) ترجم إلى الإنجليزية

اتخذته صديقا لي - اتصل زيد بعمر - هل اتصلت به؟ اتسر الأمر - يسرنا القرآن - اقترض زيد نقودا من عمرو - تذكرت ما قلت لي بالأمس - اصطبرت على الألم -

(b) : ترجم إلى العربية

The city was decorated. God does not oppress any one but men oppress themselves. The sea became agitated. The servant brought a glass of water and put it on the table. Please sit on this chair; it is comfortable. The thief stole my watch and I caught him.

(c) صرف الفعل الأمر من باب الإفتعال لقرض

الاجابة

(a) I took him as my friend. Zaid contacted Amr. Did you contact him? The matter became easy. We have made Al-Quran easy. Zaid borrowed money from Amr. I remembered what you told me yesterday. I bore the pain with patience.

(b)

ازدانت المدينة - إن الله لا يظلم أحدا ولكن الناس أنفسهم يظلمون -
اضطرب البحر - أحضر الخادم كوبا من الماء ووضعه على المائدة - من
فضلك اجلس على هذا الكرسي، إنه مريح - سرق اللص ساعتني وأمسكته -

(c)

الفعل الأمر

المفرد	المثنى	الجمع
المذكر	اقترضا	اقترضوا
المؤنث	اقترضا	اقترضن

LESSON 42

Doubled verb

الفعل المضاعف

The following rules govern the ^{تصريف} conjugation of verbs whose second and third radicals are the same letters.

If all the three radicals of this kind of verbs be ^{متحركة} متحركة i.e., have ^{حركة} حركة or vowel point, then the second radical loses its ^{حركة} حركة and is assimilated with the third radical with ^{تشديد} تشديد and

takes the ^{حركة} حركة of the third radical. ^{شد} شد to pull was originally ^{شدد} شدد. Here all the three radicals, namely ^{شدد} شدد have ^{حركة} حركة. According to the rule stated above the second radical i.e., the first 'د' loses its ^{حركة} حركة and is assimilated with the second 'د' with ^{تشديد} تشديد and takes ^{حركة} حركة of the second

'د'. Thus ^{شدد} شدد becomes ^{شد} شد. We have ^{فر} فر from ^{فرر} فرر to go away, ^{مد} مد from ^{مدد} مدد stretch, ^{مر} مر from ^{مرر} مرر to pass by etc.

If the first radical of this kind of verbs is ^{ساكن} ساكن or has

no حركة then the حركة of the second radical is shifted to the first radical and the second radical is assimilated with the third radical with تشديد and takes the حركة of the third radical. The verb ^{فَرَّ} is of ^{بَابُ ضَرْبٍ - يَضْرِبُ}; so its ^{مُضَارِعٌ} should have been ^{يَفِرُّ}. In ^{يَفِرُّ} the first radical is ساكن. So the حركة of the second radical is shifted to the first radical and the second radical is assimilated with the third radical with تشديد and takes the حركة of the third radical. Thus ^{يَفِرُّ} becomes ^{يَفَرُّ}. ^{مَدَّ} is of ^{بَابُ نَصَرٍ - يَنْصُرُ} its ^{مُضَارِعٌ} should have been ^{يَمْدُدُ}. According to the rules stated above ^{يَمْدُدُ} becomes ^{يَمْدُ}. Thus we have ^{يَمْدُ} from ^{يَمْدُدُ}, ^{يَمْرُ} from ^{يَمْرُرُ} etc.

^{يَمْدُ} from these verbs may be constructed in two ways. From the verb ^{شَدَّ} its ^{فِعْلُ الْأَمْرِ} may be constructed either from ^{يَشْدُدُ} or from ^{يَشُدُّ}. If constructed from ^{يَشْدُدُ} its ^{فِعْلُ الْأَمْرِ} will be ^{اشْدُدْ}. If constructed from ^{يَشُدُّ} its ^{فِعْلُ الْأَمْرِ}

will be ^{شُدْ}. So ^{فِعْلُ الْأَمْرِ} from ^{مَدَّ} may be ^{امدْ} or ^{مدْ}. ^{فِعْلُ الْأَمْرِ} from ^{فَرَّ} may be ^{افرْ} or ^{فرْ}. ^{فِعْلُ الْأَمْرِ} from ^{مَرَّ} may be ^{امرْ} or ^{مرْ} etc. In feminine plural of ^{الْأَمْرِ} the last radical must necessarily be ساكن. From ^{فَعِلٌ} we have ^{اشددنْ}. So feminine plural of ^{الْأَمْرِ} from ^{شَدَّ} will be ^{اشددنْ} and not ^{شدنْ}, from ^{مَدَّ} it will be ^{امددنْ} and not ^{مدنْ} and so forth.

الفردات

^{ظَنَ} to think, to suppose. ^{يُظَنُّ} - ^{ظَنَّا} - ^{ظَنُوا}
count. ^{حَلَّ} to alight at a place. ^{يُحَلُّ} - ^{حَلَّوْا} - ^{حَلُّوْا}
to blow (wind). ^{يَحْيَى} to bring to life. ^{يُحْيَى} - ^{يَحْيَى}
to scratch violently. ^{يُمِيتُ} to be open. ^{يُنْفَتِحُ}
cause to die. ^{يُمْكِنُ} to become possible. ^{يُمْكِنُ} it may be
that. ^{مِيتِينَ} rope ^{حَبْلٌ}. ^{أَكْيَاسٌ} money bag ^{كَيْسٌ}
strong ^{ذَنُوبٌ} sin ^{ذَنْبٌ}. ^{أَذْنَابٌ} tail ^{ذَنْبٌ}. ^{مِيتَانٌ} strong

التمرين

(a)

ترجم إلى الإنجليزية :

أشدد الحبل - مررت بالسوق - فر اللص - لا يحب الله الكاذبين - كان تحت
المائدة هر - مدت رجلى تحت المائدة والهر خشنى - أحياكم الله -

(b)

ترجم إلى العربية

Count how much money you have in your bag ? The
wind blew and the door opened. Do not pull the tail of
the dog, he may bite you. This rope is strong. Learning
Arabic is not as difficult as some think.

(c)

سرف الفعل الأمر من 'شد'

الإجابة

(a) Pull the rope. I passed by the market. The thief
fled. Allah does not like liars. There was a cat under
the dining table. I stretched my legs under the dining table
and the cat scratched me violently. May Allah keep you alive.

(b)

عد كم نتودا في كيسك ؟ هبت الريح فانفتح الباب - لانشد ذب

الكلب فيمكن أن يعضك - هذا الحبل متين - ليس تعلم العربية صعبا كما
يفظن بعض الناس -

(c)

مفرد	مثنى	جمع
شد	شدا	شدوا
مؤنث	شدى	اشددن

From the stand point of radicals Arabic verbs are divided into two categories, **الفعل المعتل** and **الفعل الصحيح**.

verb which does not contain any of the حُرُوفُ الْعِلَّةِ namely
 وَاو or ياء is الْفِعْلُ الْمَصْبُوحُ. A verb which contains

Thus أَكَلَ, ضَرَبَ etc., are الفعل المعتل. حروف الملة is is.
الفعل المعتل etc., are رمى - باع - قال - وصل and الفعل الصحيح.

الفعل الصحيح is again divided into two categories.

which does not contain همزة is called **الفعل السالم** and

١. الفعل المهموز is called همزة which contains الفعل الصحيح

Thus اَكَلَ is أَفْعَلُ الْمَهْمُوزِ and ضَرَبَ is أَفْعَلُ السَّالِمِ

الفعل المقتل is divided into four categories . A verb which

contains ^{و ٨}حرف العِلَّةِ as its first radical is called ^{و ٨}المِثَال . A verb which contains ^{و ٨}حرف العِلَّةِ as its second radical is called ^{و ٨}المِثَال . A verb which contains ^{و ٨}حرف العِلَّةِ as its third radical is ^{و ٨}المِثَال . A verb which contains two ^{و ٨}حرف العِلَّةِ is called ^{و ٨}المِثَال . Thus ^{و ٨}قال , ^{و ٨}يسر , ^{و ٨}وصل etc., are ^{و ٨}المِثَال . ^{و ٨}وقى , ^{و ٨}الناقص are ^{و ٨}المِثَال . ^{و ٨}دعا , ^{و ٨}رمى etc. are ^{و ٨}المِثَال . ^{و ٨}باع etc. are ^{و ٨}المِثَال . ^{و ٨}طوى etc., are ^{و ٨}المِثَال .

The **الفيف** is again of two kinds. A verb the first and the
 third radicals of which are **حرف العلة** is called **الفيف المفروق**.
 A verb the second and the third radicals of which are
حرف العلة is called **الفيف المقرون**. Thus **وقى** is **الفيف المفروق**
 and **طوى** is **الفيف المقرون**.

Rules of modification of verbs of the categories of
 التعليل are called الفعل المعتل and الفعل المهموز

الْمُفْرَدَاتُ

بَلَغَ - يَبْلُغُ - بَلَغًا to reach, to attain.
كَشَفَ - يَكْشِفُ - كَشْفًا to dispel (darkness), to clear away.

حَسَنَ - يَحْسِنُ - حَسَنًا to be good, to be excellent.
اسْتَأْجَرَ to hire.

وَعَدَ - يَعِدُ - وَعْدًا to make a promise.
أَجَرَ to let (house etc.).

زَادَ - يَزِيدُ - زِيَادَةً to increase.

وَفَّى - يَفِي - وَفَاءً to fulfil a promise).
غَلَى - يَغْلِي - غَلِيًا و غَلِيَانًا to boil.

صَلَّى - يَصَلِّي - صَلَاةً + عَلَى to bless.
صَلَّى - يَصَلِّي - صَلَاةً to pray

دَجَى darkness.
نَوَى - يَنْوِي - نِيَّةً to intend.

كَمَالَ perfection.
عَلَا greatness.

خِصَالُ ج character خِصْلَةً
بِجَالِ beauty.

جَمِيعَ all.
أَلِ family.

مَرَّاتَ many times
مَرَّةً one time.

التَّعْرِينُ

(a) : تَرْجِمُ إِلَى الْإِنْجِلِيزِيَّةِ :

بَلَغَ الْعِلْمَ بِكَمَالِهِ + كَشَفَ الدُّجَى بِجَمَالِهِ
حَسَنَتْ جَمِيعَ خِصَالِهِ + صَلُّوا عَلَيْهِ وَآلِهِ

(b) : تَرْجِمُ إِلَى الْعَرَبِيَّةِ :

I have employed this man for cooking my food. I have let out my small house and hired a big house. He promised to lend me five hundred rupees but he did not fulfil his promise. Read and Allah will increase your knowledge. I intend to see you to-night. The meat has not boiled. Do you perform prayer five times a day ?

(c) Mention to which class of verbs, mentioned in the vocabulary belong.

الْأَجَابَةُ

(a) He attained greatness by his perfection. He dispelled darkness by his beauty. All his character became excellent. Bless him and his family.

(b)

اسْتَأْجَرْتُ هَذَا الرَّجُلَ لِيَطبخَ طَعَامِي . أَجَرْتُ بَيْتِي الصَّغِيرَ

وَاسْتَأْجَرْتُ بَيْتًا كَبِيرًا - وَعَدْتُ أَنْ يَقْرَضَنِي خَمْسَمِائَةَ رُوبِيَّةٍ
وَلَكِنَّهُ لَمْ يَفِ بِوَعْدِهِ - إِقْرَأْ فَيَزِيدَ اللَّهُ عَلَيْكَ - أَنْوَى أَنْ
أَزُورَكَ هَذِهِ اللَّيْلَةَ - لَمَّا يَغْلِي اللَّحْمُ - هَلْ تَصَلِّيَ خَمْسَ مَرَّاتٍ
كُلَّ يَوْمٍ ؟

and أَجَرَ . الْأَفْعَالُ السَّالِمَةُ are حَسَنٌ and بَلَغَ , كَشَفَ (c)
is زَادَ . الْمِثَالُ is وَعَدَ . الْأَفْعَالُ الْمَهْمُوزَةُ are اسْتَأْجَرَ
الْلَفِيفُ الْمَفْرُوقُ is وَفَى . السَّقِصَةُ are صَلَّى and غَلَى . الْأَجُوفُ
الْلَفِيفُ الْمَقْرُونُ is نَوَى .

LESSON 44

Conjugation of some typical weak & doubled verbs

تَصْرِيفُ الْفِعْلِ الْمَعْتَلِ وَالْمُضَعَفِ

(a) From the root قول

الماضي المعروف

قَالَ - قَالَا - قالوا - قالت - قالتا - قلن - قلت - قلتما - قلتتم - فليت
قلتما - قلتن - قلت - قلتنا

الماضي المجہول

قَالَ of الْقَائِلِ is not in use except its third person singular masculine i. e. قِيلَ .

المضارح المعروف

يقول - يقولان - تقول - تقولان - يقلن - تقولن - تقولان - تقولون - تقولون
تقولون - تقولين - تقولين - تقولين - تقولين - تقولين - تقولين - تقولين

الماضي المعروف

بَاعَ - بَاعَا - بَاعُوا - بَاعَتْ - بَاعَتَا - بَاعَتَا - بَاعَتْ - بَاعَتْ - بَاعَتْ - بَاعَتْ
بَعَثَ - بَعَثَا - بَعَثُوا - بَعَثَتْ - بَعَثَتَا - بَعَثَتَا - بَعَثَتْ - بَعَثَتْ - بَعَثَتْ - بَعَثَتْ

الماضي المجهول

يَبِيعُ - يَبِيعَا - يَبِيعُوا - يَبِيعَتْ - يَبِيعَتَا - يَبِيعَتَا - يَبِيعَتْ - يَبِيعَتْ - يَبِيعَتْ - يَبِيعَتْ
يُبْعَثُ - يُبْعَثَا - يُبْعَثُوا - يُبْعَثَتْ - يُبْعَثَتَا - يُبْعَثَتَا - يُبْعَثَتْ - يُبْعَثَتْ - يُبْعَثَتْ - يُبْعَثَتْ

المضارع المعروف

يَبِيعُ - يَبِيعَانِ - يَبِيعُونَ - يَبِيعُ - يَبِيعَانِ - يَبِيعُونَ - يَبِيعُ - يَبِيعَانِ - يَبِيعُونَ - يَبِيعُ
تَبِيعُونَ - تَبِيعِينَ - تَبِيعَانِ - تَبِيعِينَ - تَبِيعَانِ - تَبِيعِينَ - تَبِيعَانِ - تَبِيعِينَ - تَبِيعَانِ - تَبِيعِينَ

المضارع المجهول

يُبَاعُ - يُبَاعَانِ - يُبَاعُونَ - يُبَاعُ - يُبَاعَانِ - يُبَاعُونَ - يُبَاعُ - يُبَاعَانِ - يُبَاعُونَ - يُبَاعُ
تُبَاعُونَ - تُبَاعِينَ - تُبَاعَانِ - تُبَاعِينَ - تُبَاعَانِ - تُبَاعِينَ - تُبَاعَانِ - تُبَاعِينَ - تُبَاعَانِ - تُبَاعِينَ

المضارع المجهول

المضارع المجهول of قَالَ is not in use except its third person singular masculine i. e. يُقَالُ.

الأمر

قُلْ - قُولَا - قُولُوا - قُولِي - قُولَا - قُولَا - قُولَا - قُولَا - قُولَا - قُولَا

النهي

لَا تَقُلْ - لَا تَقُولَا - لَا تَقُولُوا - لَا تَقُولِي - لَا تَقُولَا - لَا تَقُولَا - لَا تَقُولَا - لَا تَقُولَا - لَا تَقُولَا - لَا تَقُولَا

اسم الفاعل

قَائِلٌ - قَائِلَانِ - قَائِلُونَ - قَائِلَةٌ - قَائِلَتَانِ - قَائِلَاتٌ - قَائِلَاتٌ - قَائِلَاتٌ - قَائِلَاتٌ - قَائِلَاتٌ

اسم المفعول

مَقُولٌ - مَقُولَانِ - مَقُولُونَ - مَقُولَةٌ - مَقُولَتَانِ - مَقُولَاتٌ - مَقُولَاتٌ - مَقُولَاتٌ - مَقُولَاتٌ - مَقُولَاتٌ

(h) From the root يبيع

الماضي المجهول

وَعِي - دُعِيَ - دُعُوا - دُعِيتَ - دُعِينَا - دُعِينَ - دُعِيتَ - دُعِينَا - دُعِينِمَ .

وَعِيتَ - دَعِيتِمَا - دَعِيتُنْ - دَعِيتْ - دَعِينَا

المضارع المعروف

يَدْعُو - يَدْعَوَانِ - يَدْعُونَ - تَدْعُو - تَدْعَوَانِ - يَدْعُون - تَدْعُوا - تَدْعَوَانِ - تَدْعُونَ - تَدْعُوا

٨٩٨ - ٨٩٨ - ٨٩٨ - ٩٨ - ٨٨ - ٨٩٨
تَدْعُونَ - تَدْعِينَ - تَدْعُوا - تَدْعُونَ - تَدْعُونَ - تَدْعُونَ

المضارع المجهول

يَدْعِي - يَدْعِيَانِ - يَدْعُونَ - تَدْعِي - تَدْعِيَانِ - يَدْعِينَ - تَدْعِي - تَدْعِيَانِ -

٨٩ - ٨٩ - ٨٩ - ٨٩ - ٨٩ - ٨٩
تَدْعُونَ - تَدْعِينَ - تَدْعِيَانِ تَدْعِينَ - أَدْعَى - تَدْعَى

الأمور

ادع - ادعوا - ادعى - ادعوا - ادعوا - ادعوا

النهي

لَا تَدْعُ - لَا تَدْعُوا - لَا تَدْعُوا - لَا تَدْعِي - لَا تَدْعُوا - لَا تَدْعُونَ

الاثر

بَع - بَيْعًا - بَيْعُوا - بَيْعِي - بَيْعًا - بَعْن

انہی

لَاتَّبِعْ - لَاتَّبِعِيَا - لَاتَّبِعُوا - لَاتَّبِعْنِي - لَاتَّبِعِيَا - لَاتَّبِعُنْ

اسم الفاعل

بَائِعٌ - بَائِعَانٌ - بَائِعُونَ - بَائِعَةٌ - بَائِعَتَانٌ - بَائِعَاتٌ

اسم المفعول

مِيعَ - مِيعَانِ - مِيعُونَ - مِيعَةٌ - مِيعَتَانِ - مِيعَاتُ

(c) From the root **دعو**

الْحَاضِي الْمَعْرُوف

دَعَا - دَعَوَا - دَعَاتُ - دَعُوْا - دَعَتِ - دَعَتْ - دَعَا - دَعَوَا - دَعَاتُ - دَعُوْا - دَعَتِ - دَعَتْ

دَعْوَتٌ - دَعْوَتَانِ - دَعْوَتَانِ - دَعْوَتَانِ - دَعْوَتَانِ

المضارع المجهول

يَرْمِي - يَرْمِيَان - يَرْمُونَ - تَرْمِي - تَرْمِيَان - يَرْمِين - تَرْمِي -
تَرْمِيَان - تَرْمُونَ - تَرْمِين - تَرْمِيَان - تَرْمِين - أَرْمِي - نَرْمِي -

الأمر

ارْمِ - ارْمِيَا - ارْمُوا - ارْمِي - ارْمِيَا - ارْمِين -

النهي

لَا تَرْمِ - لَا تَرْمِيَا - لَا تَرْمُوا - لَا تَرْمِي - لَا تَرْمِيَا - لَا تَرْمِين -

اسم الفاعل

رَام - رَامِيَان - رَامُونَ - رَامِيَّة - رَامِيَتَان - رَامِيَات -

اسم المفعول

مَرْمِي - مَرْمِيَان - مَرْمِيُونَ - مَرْمِيَّة - مَرْمِيَتَان - مَرْمِيَات -

(e) From the root طوى

الماضي المعروف

طَوَى - طَوِيَا - طَوُوا - طَوَيْتَ - طَوَيْتَا - طَوَيْتَا - طَوَيْتَا -

اسم الفاعل

دَاع - دَاعِيَان - دَاعُونَ - دَاعِيَّة - دَاعِيَتَان - دَاعِيَات -

اسم المفعول

مَدَعُو - مَدَعَوَان - مَدَعُونَ - مَدَعُوَّة - مَدَعُوَتَان - مَدَعُوَات -

(d) From the root رمى

الماضي المعروف

رَمَى - رَمِيَا - رَمُوا - رَمَتْ - رَمَتَا - رَمَيْن - رَمِيَتْ - رَمِيَتَا -
رَمَيْتُمْ - رَمِيَتْ - رَمِيَتَا - رَمِيْتَا - رَمِيْتَا - رَمِيْنَا -

الماضي المجهول

رَمِيَ - رَمِيَا - رَمُوا - رَمِيَتْ - رَمِيَتَا - رَمَيْن - رَمِيَتْ - رَمِيَتَا -
رَمِيَتْ - رَمِيَتَا - رَمِيْتَا - رَمِيْتَا - رَمِيْنَا -

المضارع المعروف

يَرْمِي - يَرْمِيَان - يَرْمُونَ - تَرْمِي - تَرْمِيَان - يَرْمِين - تَرْمِي -
تَرْمِيَان - تَرْمُونَ - تَرْمِين - تَرْمِيَان - تَرْمِين - أَرْمِي - نَرْمِي -

طَوَيْتُمْ - طَوَيْتَ - طَوَيْتَمَا - طَوَيْتَن - طَوَيْتَ - طَوَيْنَا -

الْمَاضِي الْمَجْهُولُ ٨-١٨-١٨

طَوَى - طَوِيَا - طَوَا - طَوَيْتَ - طَوَيْتَا - طَوَيْنَ - طَوَيْتَ - طَوَيْتُمَا - طَوَيْتُمْ - طَوَيْتُنَا - طَوَيْتُمْ

المضارِعُ المعروف

يَطْوِي - يَطْوِيَانِ - يَطْوُونَ - تَطْوِي - تَطْوِيَانِ - يَطْوِينِ - تَطْوِي -
تَطْوِيَانِ - تَطْوُونَ - تَطْوِينَ - تَطْوِيَانِ - تَطْوِينَ - أَطْوِي - نَطْوِي -

المضارع المجهول

يَطْوِي - يَطْوِيَانِ - يَطْوُونَ - تَطْوِي - تَطْوِيَانِ - يَطْوِينَ - تَطْوِي - تَطْوِيَانِ -
 تَطْوُونَ - تَطْوِينَ - تَطْوِيَانِ - تَطْوِيَانِ - تَطْوِيَانِ - تَطْوِيَانِ - تَطْوِيَانِ -

۸-۸-۸۸
الامر

اَطُوْ - اَطُوِيَا - اَطُوُوْا - اَطُوِيْ - اَطُوِيَا - اَطُوِيْن -

۷۸۵ -
النهی

لَا تَطْطِرْ - لَا تَطْطِرِيَا - لَا تَطْطِرُوا لَا تَطْطِرِي - لَا تَطْطِرِيَا - لَا تَطْطِرِينَ -

اسم الفاعل

طَاو - طَاوِيَان - طَاوُون - طَاوِيَّة - طَاوِيَتَان - طَاوِيَات -

اسم المفعول

مَطْوِيّ - مَطْوِيَّانِ - مَطْوِيَّونَ - مَطْوِيَّةٌ - مَطْوِيَّتَانِ - مَطْوِيَّاتٌ -

(f) From the root وقى

٨٩٩٨-
الماضي المعروف

وَقَى - وَقِيَا - وَقُوا - وَقْتًا - وَقِيْنَا - وَقَيْنَ - وَقَيْتَ - وَقَيْتُمَا -
وَقَيْتُمْ - وَقَيْتَ - وَقَيْتُمَا - وَقَيْنِ - وَقَيْتَ - وَقَيْنَا -

الماضي المجهول

وَقِي - وَقِيَا - وَقُوا - وَقِيَتْ - وَقِيَّتَا - وَقَيْنَ - وَقِيَتْ - وَقِيَّتَا -
وَقِيْتُمْ - وَقِيَّتَ - وَقِيَّتَا - وَقِيْتَيْنِ - وَقِيَّتَ - وَقِيْنَا -

اسم المفعول

موقى - موقيان - موقون - موقاة - موقيتان - موقيتات

(g) From the root مدد

الماضى المعروف

مدد - مددا - مدوا - مدت - مدتا - مددن - مدت - مدتما - مدتتم
مددت - مدتت - مدتت - مدتت - مدتت - مدتت - مدتت - مدتت

الماضى المجهول

مدد - مددا - مدوا - مدت - مدتا - مددن - مدت - مدتما - مدتتم
تدما - تدتن - تدت - تدتا

المضارع المعروف

يُمدد - يمددان - يمدون - يمد - يمدان - يمددن - يمدت - يمدتان
تمدون - تمدبن - تمدان - تمددن - تمد - تمدت

المضارع المعروف

يقي - يقيان - يقون - يقى - يقيان - يقون - يقى - يقيان
تقون - تقين - تقيان - تقين - أقى - نقى -

المضارع المجهول

يوقى - يوقيان - يوقون - يوقى - يوقيان - يوقون - يوقى - يوقيان
توقون - توقين - توقيان - توقين - أوقى - نوقى -

الأنمر

ق - قيا - قى - قيا - قين -

الأنهى

لاتق - لاتقيا - لاتقوا - لاتقى - لاتقيا - لاتقين

اسم الفاعل

واقى - واقيان - واقون - واقية - وقيتان - واقيات

المضارع المجهول

يُمد - يمدان - يمدون - تمد - تمدان - تمدن - تمد - تمدان - تمدن - تمدان - تمدن

تمدون - تمدين - تمدان - تمدن - أمد - نمد

الأمر

مد - مدا - مدوا - مدي - مدا - امدن

النهي

لا تمد - لا تمدا - لا تمدوا - لا تمدى - لا تمدن - لا تمدن

اسم الفاعل

ماد - ماذان - مادون - مادة - مادتان - مادات

اسم المفعول

ممدود - ممدودان - ممدودون - ممدودة - ممدودتان - ممدودات

Emphatic Verbs

الفعل المؤكد

For giving emphasis to **الفعل الماضي** the particle **قَدْ** is used with or without the particle **لَ**; use of particle **لَ** with **الفعل الماضي** gives a greater emphasis. **قَدْ** used with **الفعل الماضي** gives the meaning of English present perfect tense indicating certainty of completion of an action. **الفعل الماضي**

is also emphasized by **تكرير** or repetition of the verb.

لقد فعلت هذا I have done it. لقد فعلت هذا I have done it.

لقد أرسلنا رسلا من قبلك I did this, I did this. فعلت فعلت هذا

verily we had sent prophets before you.

قَدْ is also used with **الفعل المضارع**. In this case **قَدْ**

means 'sometimes' or 'perhaps' **الكاذب قد يصدق** liars sometimes

speak truth. **قد أذهب إليك اليوم** perhaps I shall go to

you today.

الفعل المضارع المجهول

يفعلن - يفعلن - يفعلن - تفعلن - تفعلن - يفعلنان - تفعلن - تفعلن
تفعلن - تفعلن - تفعلن - تفعلنان - أفعلن - أفعلن - تفعلن

الأمر

افعلن - افعلن - افعلن - افعلن - افعلن - افعلنان - افعلن

النهي

لا تفعلن - لا تفعلن - لا تفعلن - لا تفعلن - لا تفعلن - لا تفعلنان - لا تفعلن

تصريف الأفعال بالنون الخفيفة

الفعل المضارع المعروف

يفعلن * يفعلن - تفعلن * تفعلن - تفعلن * تفعلن - أفعلن * أفعلن - تفعلن

الفعل المضارع المجهول

يفعلن * يفعلن - تفعلن * تفعلن - تفعلن * تفعلن - أفعلن * أفعلن - تفعلن

النون الخفيفة or النون الثقيلة is emphasised by

النون i.e., النون المشددة is النون الثقيلة ; ل with particle لا تفعلن هذا . يكون with النون is النون الخفيفة . تشديد with

I shall certainly do this. ليفعلن هذا He shall certainly do this.

دual and مثني is not used in النون الخفيفة with الفعل لا تفعلن هذا in third person and second person feminine plural.

certainly I will do this. ليفعلن certainly he shall do this.

الأمر and النون الخفيفة and النون الثقيلة are also used in

أكتبين do write. أكتبين without the particle ل and النهي

do write. لا تكتبين don't write. لا تكتبين

تصريف الأفعال بالنون الثقيلة

الفعل المضارع المعروف

يفعلن - يفعلن - يفعلن - تفعلن - تفعلن - يفعلنان - تفعلن - تفعلن

تفعلن - تفعلن - تفعلن - تفعلنان - أفعلن - أفعلن - تفعلن

الأمر الحاضر

افعلن * افعلن - افعلن **

النهي

لاتفعلن * لاتفعلن - لاتفعلن **

المفردات

to be خف - يخف - خفة. to strengthen, to emphasize. أكد

خلا - يخلو - خلوا. to become obligatory. يجب - يجب - وجوبا. light.

to be corrupt, فسد - يفسد - فسادا. to be empty, to pass away.

to create disorder, to do mischief, to corrupt. أفسد. to become rotten, to be decomposed.

to شريك - يشرك - شركا. order, to be partner of.

سافر. to associate aught with Allah. أشرك + ب

سلم. to disobey, to differ. خالف. to assist. ساعد. to travel.

to bestow peace upon, to offer salute.

calamity مصيبة. to happen, to be situated. وقع - يقع - وقوعا.

France. فرنسا. German. ألماني. Germany. ألمانيا. مضائب ج

Africa. إفريقيا. Asia. آسيا. Europe. أوروبا. French. فرنساوي

continent. قارة. Australia. أستراليا. America. أميركا

South. جنوب. North. شمال. East. شرق. West.

التمرين

(a) :- ترجم إلى الإنجليزية

بالله لأضربن من يفعل هذا - يجب أن تصبر على المصائب -
قد خلت من قبل محمد صلى الله عليه وسلم الرسل - والله لا تقتلن
من يفسد في الأرض - لا تأكلن أموال اليتامى - افعلن ما يأمرك
والداك - إفريقيا من القارات الخمس - في بلادنا السماء قد تمطر في
الشتاء.

(b) :- ترجم إلى العربية

Never disbelive Allah, His Prophets and the hereafter.
The rejector of truth will surely enter Hell. Never disobey
your teachers. Have you done this? Yes, I have done
this. France is situated in western Europe. Perhaps he
will see me to-morrow.

(c) Construct sentences with the following words -

سافر - خلا - فسد - سلم - شريك.

الاجابة

(a) By Allah I will certainly beat him who will do this. You must bear calamities with patience. Prophets (many) passed away before Mohammad may Allah bless him and bestow peace upon him. I will surely kill him who will create mischief on Earth. Never eat up property of orphans. Surely do what your perents ask you. Africa is one of the five Continents. In our country sometimes it rains in winter.

(b) لا تكفرن بالله وبرسوله وبالآخرة - ليدخلن الكافر جهنم -
لا تخالفن معلميك - هل فعلت هذا ؟ نعم ، قد فعلت هذا - فرنسا
تقع في أوروبا الغربية - قد يزورني غدا .

(c) - (the glass is became empty) سافرت إلى ألمانيا - خلا الكوب

فسد الطعام - سلم زيد عليه - شرك زيد بكرا في التجارة .

LESSON 46

Verbs expressing wonder

فعل التعجب

Verbs expressing wonder are of two forms. They are
ما أجمل زيدا . أَفْعِل + ب and ما أفعل

how handsome Zaid is !
ما أعدل القاضي how just
أجمل بزيدا how handsome Zaid is !
أعدل بالقاضي how just the judge is !

If an adjective be on the measure أَفْعِل or أَفْعَل (fem.)
then in constructing اسم التفضيل the words أَكْبَر , أَهْل , أَشَد
أَسْهَل , أَشَد , أَكْبَر . أَشَد the words أَكْبَر , أَهْل , أَشَد
and أَضْعَف etc., should be used. Adjective from خَضِر to be green
is أَخْضَر . So we say هـ أَشَد خَضِرَةً مِنْ ذَلِكَ . أَخْضَر is
than that and not هـ أَشَد خَضِرَةً مِنْ ذَلِكَ . In constructing فعل التعجب

some rule is followed. We don't say ما أخضر الزرع . But
we say أَشَدُّ بِخَضِرَةِ الزَّرْعِ or ما أشد خضرة الزرع
plant is ! Similarly أَضْعَفُ بِخَضِرَةِ الزَّرْعِ or ما أضعف خضرة الزرع
how pale the plant is !

المفردات

to honour. لدغ - يلدغ - لدغ to sting, to bite.
 to knock. طرق - يطرق - طرقا to mix. خلط - يخلط - خلطا
 to be able. اشتري to buy.
 to do justice. عدل - يعدل - عدل to determine. عزم - يعزم - عزم
 plant. زرع salt. ملح sugar. سكر butter. زبد bee. نحلة
 weak ضعفاء ج ضعيف

التمارين

(a) ترجم إلى الإنجليزية

قد اشتريت هذه الساعة اليوم - بكم اشتريت الساعة ؟ أقدر أن أفعل هذا
 - النحلة قد تلدغ الناس - قد تسلمت مكتوبا من أبي - ما أطول الرجل -

(b) :- ترجم إلى العربية

I have bought this watch for fifty five Rupees. You have honoured me by your presence in my house. Knock at the door and the master of the house will open the door for you. I drink tea without milk. Do not mix milk with my tea. I determined to be learned.

:- صحح ما يأتي (c)

ما أتبع زيد - أطول زيد - اشتريت هذا بخمسة وستين روبية
 - أستطيع أن أفعل هذا - ما أشد بياض شعره -

الاجابة

(a) I have bought this watch today. For how much you bought the watch ? I can do this. The bee sometimes stings men. I have received a letter from my father. How tall the man is !

(b) قد اشتريت هذه الساعة بخمسة وخمسين روبية - شرفتموني

بعض ركم في بيتي (In respect plural is used for singuler) . اطرق

الباب يفتح لك صاحب البيت الباب - أشرب الشاي بغير حليب -

لا تخلط الحليب بشائى - عزم أن أكون عالما -

(c) ما أتبع زيدا - أطول بزيدا - اشتريت هذا بخمسة وستين روبية -

أستطيع أن أفعل هذا - ما أشد بياض شعره -

LESSON 47

Defective verbs

الْأَفْعَالُ النَّاقِصَةُ

There are some verbs which are called **الْأَفْعَالُ النَّاقِصَةُ** defective verbs. **الْجُمْلَةُ الْخَفِيَّةُ** a complete sentence can not be constructed with these verbs only with their subjects ; for completing a sentence some other word or words of the nature of a complement are needed besides the subject. These verbs are introduced in **جُمْلَةُ اسْمِيَّةٍ** and not in **جُمْلَةُ فَعْلِيَّةٍ**.

Subject of a verb of **الْأَفْعَالُ النَّاقِصَةُ** category is called **اسْمٌ** of that verb and not **فَاعِلٌ** or **مُبْتَدَأٌ** and word or words complementary are called **مَرْفُوعٌ** **الْأَفْعَالُ النَّاقِصَةُ** of **اسْمٌ** is always **مَرْفُوعٌ** and **خَبَرٌ** is **مَنْصُوبٌ** if it is an **اسْمٌ**. These verbs are thirteen in number as follows :

The verb **كَانَ** - **يَكُونُ**.

This verb is from the root **ك ب ن** and is of the nature of English verb 'to be'. **كَانَ زَيْدٌ عَالِمًا** Zaid was learned.

Here **كَانَ** is **اسْمٌ** and **عَالِمًا** is **خَبَرٌ**. **كَانَ** is sometimes used as **زَائِدَةٌ** surplus for emphasis without any other significance and this use of **كَانَ** is made in case of general statement of truth. **كَانَ اللَّهُ عَلِيمًا** means God is all knowing. Here **كَانَ** is **زَائِدَةٌ**. The actual sentence is **اللَّهُ عَلِيمٌ**.

كَانَ is used with **الْمُضَارِعُ** as an auxiliary verb and in that case it gives the meaning of English past continuous tense. **كَانَ زَيْدٌ يَكْتُبُ** Zaid was writing.

The verb **صَارَ** - **يَصِيرُ**.

This verb is from the root **ص ي ر**. **صَارَ** means 'to become' or 'to be changed into' something from what it was. **كَانَ زَيْدٌ فَقِيرًا ثُمَّ صَارَ غَنِيًّا** Zaid was poor, then he became rich. Here **صَارَ** is **اسْمٌ** and **غَنِيًّا** is **خَبَرٌ**.

The verb **أَصْبَحَ** - **يُصْبِحُ**.

This is from the root **ص ب ح** and is in the form of **بَابُ الْإِفْعَالِ**. **أَصْبَحَ** means **صَارَ فِي الصَّبَاحِ** became in the morning.

زَيْدٌ أصبحَ مريضاً Zaid became ill in the morning. Here زَيْدٌ is خبر أصبحَ and مريضاً is اسم أصبحَ.

Sometimes أصبحَ simply means 'to happen'. أصبحَ زيدٌ غنياً Zaid became rich.

The verb أَضْحَى - يَضْحِي.

This is from the root ضحو and is in the form of صَارَ فِي الضُّحَى means أَضْحَى. بابُ الْإِفْعَالِ fore-noon.

The verb أَمْسَى - يَمْسِي.

This is from the root مَسَى and is of the form of صَارَ فِي الْمَسَاءِ means أَمْسَى. بابُ الْإِفْعَالِ evening. أَصْبَحْتُ مَرِيضًا وَأَمْسَيْتُ سَلِيمًا I became ill in the morning and sound in the evening.

The verb ظَلَّ - يَظِلُّ.

This is from the root ظال and it means 'to remain' or 'to last' for the whole day. كَانَ الْمَطَرُ نَازِلًا طَوَلَ النَّهَارَ or ظَلَّ الْمَطَرُ نَازِلًا It rained the whole day.

The verb بَاتَ - يَبِيتُ.

This is from the root - بَيْت - . It means to pass night. بَاتَ الْمَطَرُ نَازِلًا Zaid passed the night sleeping. It rained the whole night.

The verb مَا دَامَ.

It is composed of two words the particle مَا and the verb دَامَ. دَامَ is from the root دَوِمَ and it means 'to last', 'to continue'. مَا دَامَ means 'so long as'. A single and independent sentence can not be constructed with this verb. A sentence in which this verb is used must be preceded

by another sentence either اَجْلَسْ مَا دَامَ زَيْدٌ جَالِسًا or اَجْلَسْ مَا دَامَ زَيْدٌ جَالِسًا

Sit so long as Zaid is sitting. زَيْدٌ مَسْرُورٌ مَا دَامَ بَكْرٌ مَسْرُورًا

Zaid is happy so long as Bakr is happy. In first sentence

اَجْلَسْ مَا دَامَ زَيْدٌ جَالِسًا is preceded by اَجْلَسْ which is itself a

جُمْلَةٌ فِعْلِيَّةٌ. زَيْدٌ مَسْرُورٌ مَا دَامَ بَكْرٌ مَسْرُورًا is preceded by جُمْلَةٌ فِعْلِيَّةٌ

جُمْلَةٌ اِسْمِيَّةٌ which is a جُمْلَةٌ اِسْمِيَّةٌ

The verb مَا يَزَالُ - مَا يَزَالُ.

This verb is composed of the negative particle مَا and the verb زَالَ. The verb زَالَ is from the root زَوَلَ and

it means 'to cease' مَا زَالَ means 'did not cease' that is continued ; it also means still or yet. زَيْدٌ مَرِيضٌ Zaid is still ill. مَا زَالَ الْمَطَرُ نَازِلًا It is still raining.

The verb مَا أَنْفَكَ - مَا يَنْفِكُ

This verb is composed of the negative particle مَ and the verb اِنْفَكَ. The verb اِنْفَكَ is from the root فَكَ and is of the form of اِنْفَعَالِ . It means 'to cease to be' مَ اِنْفَكَ means 'not to cease to be'. مَ اِنْفَكَ بَكَرَ عَاقِلًا means 'Bakr has not ceased to be wise or Bakr is still wise.'

The verb مَآبِرَح - مَآيَبِرَح

This is composed of the negative particle مَا and the verb بَرَحَ . بَرَحَ means 'to cease'. مَا بَرَحَ means 'not to cease',

مَا بَرَحَ زَيْدٌ غَنِيًّا Zaid is still rich.

The verb مَافَتَى .

ماَفَتِي زَيْدٌ نَشِيطًا مَازَالَ is used to mean Zaid is still active.

The verb **لَيسَ**.

Use of this verb has been dealt with in lesson 29.

٥٨٨-٥٨٩
المفردات

أَمْكَن to be possible. يَنْبَغِي أَنْ to be desirable (should).

must. ^{أَ}على ^{أَنْ} أن ^{وَسَّوْ} nation ^ج أمة ^{وَسَّوْ} أمم .
 well, sound ^{وَسَّوْ} سلماً ^ج حدوثاً - يحدث - حدث to happen.

غادر to depart, to leave. محطة station. مسرور happy.

كَذَا, هَكَذَا like this. صَبَاحٌ morning. ضَحَى fore-noon.

ظہر noon. بعد الظهر after-noon. مساء evening. لیل night.

التمرين

—: تَرْجِمُ إِلَى الْاَنْجَلِيزِيَّةِ (a)

يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ - يُمَكِّنُ أَنْ تَصْبِحَ سَلِيمًا -

يَجِبُ أَنْ يَظَلَ زَيْدٌ نَشِيطًا - بَعْدَ قَتْلِ عَلِيٍّ صَارَتِ الْخِلَافَةُ سُلْطَنَةً -

مَا بَرِحَ الْمَطَرُ نَازِلًا -

(b) —: تَرْجِمُ إِلَى الْعَرَبِيَّةِ

Zaid became ill in the morning. He will pass the night in my house. You must do like this. You ought to have done this. You stay here so long as I am absent. It is expected that it would be raining the whole night. What has happened to you ? Before I reached the station, the train had left.

(c) —: صَحِّحْ مَا يَأْتِي

كَانَ زَيْدٌ نَائِمًا - صَارَ بَكْرًا مَرِيضًا - مَازَالَ الشَّمْسُ طَالِعًا -
لَيْسَ الْمَرِيضُ سَلِيمًا - أَضْحَى زَيْدٌ غَاضِبًا -
الْأَجَابَةُ

(a) Oh, fire be cool and safe for Abraham. It is possible that you will be well. Zaid should remain diligent. After assassination of Ali the Caliphate became a kingdom. It is still raining.

أَصْبَحَ زَيْدٌ مَرِيضًا - هُوَ سَيَبِيتُ فِي بَيْتِي - عَلَيْكَ أَنْ
تَفْعَلَ هَكَذَا - كَانَ عَلَيْكَ أَنْ تَفْعَلَ هَذَا - ابْقَ هُنَا مَا دُمْتَ غَائِبًا -
بِمَكْنٍ أَنْ يَبِيتَ الْمَطَرُ نَازِلًا - مَاذَا حَدَّثَكَ ؟ قَبْلَ أَنْ وَسَلْتَ إِلَى
الْمَحْطَةِ كَانَ الْقِطَارُ قَدْ غَادَرَ -

(c) كَانَ زَيْدٌ نَائِمًا - صَارَ بَكْرٌ مَرِيضًا - مَازَالَ الشَّمْسُ طَالِعًا -
لَيْسَ الْمَرِيضُ سَلِيمًا - أَضْحَى زَيْدٌ غَاضِبًا -

LESSON 48

Conditional sentences

الْجُمْلَةُ الشَّرْطِيَّةُ

Conditional sentences are of two parts. The first part contains

جَوَابُ الشَّرْطِ condition and the second part contains

الْشَّرْطُ consequence of the condition. The first part is called
جَوَابُ الشَّرْطِ the condition and the second part is called

الْشَّرْطُ or consequence of the condition. The first

part i.e. جُمْلَةُ فَعْلِيَّةٍ must be the condition and the second part

i.e. جُمْلَةُ اِسْمِيَّةٍ or جُمْلَةُ فَعْلِيَّةٍ may be either جَوَابُ الشَّرْطِ

الْمُضَارِعِ الْمَجْزُومِ or الْمَاضِي the verb must be either

جَوَابُ الشَّرْطِ verbal sentence then the

الْأَمْرُ or الْمُضَارِعِ الْمَجْزُومِ or الْمَاضِي the verb may be either

جُمْلَةُ شَرْطِيَّةٍ give the meaning of

الْمُسْتَقْبَلُ the future.

For construction of **الجملة الشرطية** one or the other of the following words is used. These are : **إِن** if, **إِذَا** if or when ? **مَنْ** who or whoever or whosoever, **مَا** what, **أَيْنَمَا** where, **أَيَّ** where, **أَيْنَمَا** wherever, **أَيَّ** where ever, **أَيَّ** who ever or whichever and **لَوْ** if. **إِن** ضَرَبْتَنِي ضَرَبْتُكَ if you beat me I shall beat you. **إِن** ضَرَبْتَنِي أَضْرِبُكَ If you beat me I shall beat you. **إِن** ضَرَبَنِي ضَرَبْتُكَ If you beat me I shall beat you. **إِن** ضَرَبَكَ زَيْدٌ فَاضْرِبْهُ If Zaid beats you, you beat him. In this example the verb in **جَوَابُ الشَّرْطِ** is **الْفِعْلُ الْأَمْرُ**. **إِن** لَا يَضْرِبُكَ زَيْدٌ فَلَا تَضْرِبْهُ If Zaid does not beat you then do not beat him. Here the verb used in **جَوَابُ الشَّرْطِ** is **الْفِعْلُ النَّهْيُ**. **إِن** ضَرَبْتَ زَيْدًا فَزَيْدٌ ضَارِبُكَ . **الْزَيْدُ** If you beat Zaid then Zaid will beat you.

اِنْ تَضْرِبْ زَيْدًا فَزَيْدٌ ضَارِبٌ If you beat Zaid then Zaid

will beat you. In each of the last two examples. **جَوَابُ الشَّرْطِ**
 is **لَوْ جَاءَنِي لَا كَرَمْتَهُ . جَمَلَةٌ إِسْمِيَّةٌ** If he comes to me
 I shall honour him. **إِذَا اجْتَهِدْتَ نَجَحْتَ** If you strive, you
 will succeed or when you strive you will succeed. **مَنْ** is
 used only for persons. **مَنْ يَكْرِِمْنِي أَكْرِمُهُ** whoever honours
 me I shall honour him. **أَيُّهُمْ يَضْرِبُنِي أَضْرِبُهُ** Whoever
 of them will beat me I shall beat him. **مَا** is used for
 things and not for persons. **مَا تَشْتَرِ أَشْتَرِ** I shall buy
 what you will buy. **إِذَا مَا تَقْرَأُ تَفْهَمُ** If you read you shall
 understand.

أَنَّى تَكُنْ أَكُنْ I shall go when you will go. مَتَى تَذْهَبْ أَذْهَبْ
 I shall be where you will be. أَيْنَمَا تَمْشِ أَمْشِ
 wherever you will go. حَيْثَمَا تَقْعُدْ أَقْعُدْ
 ever you will sit. The particle فَاءُ is generally used in
 أَلْفِعْلُ الْمَضَارِعِ is never used لَوْ . جَوَابُ الشَّرْطِ
 لَوْ تَقْدِمُ أَقُومُ . الْجُمْلَةُ الشَّرْطِيَّةُ in either part of مجزوم
 If you shall stand I shall stand. لَوْ تَقُمْ أَقُمْ is not correct.

المفردات

to sit. قعد - يقعد - قعوداً
to toil. جهد - يجهد - جهداً

to strive. اجتهد

to be ungrateful, to reject truth, to disbelieve in Allah. كفر - يكفر - كفراً

to reward. كافأ
to listen to. استمع + إلى

to accompany. اصطحب
to be a companion. صحب - يصحب - صحبة

التمرين

(a) : ترجم إلى الإنجليزية

قل إن كنتم تحبون الله فاتبعوني - من يكفر بالله يدخل جهنم - إذما ترد هذا فأنا أريده - متى صرت حسناً أحببتك - أينما أجد زيدا أضربه - إن جاعني أكرمه.

(b) : ترجم إلى العربية

If you do not listen to what I say to you, you will not succeed. If you do this, I shall reward you. Whenever

I ask you to do something, do it immediately. Whenever you will go to Mecca, I shall accompany you. I shall be happy if you have a son.

(c) : صحح ما يأتي

إن تضحك أضحك - إن أنت ضارب زيدا فأنا ضاربك - أينما ترمي أرمي - لو تمش أمشي - إذا رأيت أحداً تكرمه.

الاجابة

(a) Say, 'If you love Allah then follow me.' Whoever disbelieves in Allah shall enter Hell. If you desire this, I shall desire it. When you will be good, I shall love you. Wherever I shall find Zaid, I shall beat him. If he comes to me, I shall honour him.

(b)

إن لا تسمع إلى لا تنجح - إن فعلت هذا أكافئك - متى أمرتك أن تفعل شيئاً فافعله سريعاً - متى تذهب إلى مكة اصطحبك - إن كان لك ولد أكن مسروراً.

(c)

إن تضحك أضحك - إن تضرب زيدا فأنا ضاربك - أينما ترم أرم - لو تمشي أمشي - إذا رأيت أحداً فأكرمه.

LESSON 49

Relative Pronouns

الأسماء الموصولة

الَّذِي means مَا and مَنْ, الَّذِي are الأسماء الموصولة

حضر إلى الرجل الذي ضرب زيداً 'he, who' or 'that, which'

أمامي الكتاب الذي طلبته. The man who struck Zaid came to me.

Before me is the book which I wanted. الَّذِي is used for

both persons and things. الأسماء الموصولة is followed by

an independent sentence related to and co-ordinated with

the main sentence. The sentence following الَّذِي is called

الصلة. In the example حضر إلى الرجل الذي ضرب زيداً the

sentence ضرب زيداً is the main sentence. حضر إلى الرجل

is an independent sentence related to and co-ordinated with

the main sentence by الَّذِي the relative pronoun. ضرب زيداً

is الصلة. In الصلة there is a personal pronoun expressed or

implied. In the first example ضرب زيداً is الصلة and here

the pronoun 'هو' is implied. In the second example
أمامي الكتاب الذي طلبته the pronoun 'هو' is expressed
الذي has its singular, dual, plural, masculine and
feminine forms.

مفرد	مثنى	جمع
مذكر الذي	الَّذَانِ	الَّذِينَ
مؤنث التي	الَّتَانِ	الَّتِي - اللَّوَاتِي - اللَّائِي

Use of مَنْ and مَا as اسم الاستفهام interrogative pronoun
has been dealt with in lesson 9. These are also used as
relative pronouns. مَنْ is used for person and
مَا for things. هو الذي طلبته means هو من طلبت
هذا الذي طلبته means هذا ما طلبت
this is that which you wanted. مَنْ and مَا are used for
all genders and all numbers.

المفردات

دار - يدور - دورات to revolve.

أشبهه to liken.

شَبَّهَ to be like, to resemble.

شَابَهَ to be like, to resemble.

أَحْجَارٌ ج حجر stone to swim. يسبح - يسبح - يسبح

لؤلؤ pearl. لؤلؤة a pearl

أبطال ج hero بطل. بواصل ج Brave باسل

وحوش ج wild beast وحش

التمرين

(a) : تَرْجِمُ إِلَى الْإِنْجِلِيزِيَّةِ

مَنْ الَّذِي كَتَبَ إِلَيْكَ الْمَكْتُوبَ؟ عَزَمْتُ أَنْ أَذْهَبَ إِلَى

الرَّجُلِ الَّذِي حَضَرَ إِلَى بِالْأَمْسِ. إِنَّ الَّذِينَ كَفَرُوا لَا يَدْخُلُونَ

الْجَنَّةَ. اللَّهُ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ. ضَرَبْتُ

الْخَادِمَ الَّذِي سَرَقَ سَاعَتِي. هَلْ تَعْرِيفُ مَنْ حَضَرَ هُنَا؟ الْأَرْضُ

تَدُورُ حَوْلَ الشَّمْسِ. الشَّمْسُ تَشَبَّهُ كُرَةَ الْقَدَمِ وَهِيَ تَسْبَحُ

فِي السَّمَاءِ.

(b) : تَرْجِمُ إِلَى الْعَرَبِيَّةِ

Who are the two men who sent this to me? Where is he who killed Zaid? We are the men who are your friends. The books I sent you are new.

(c) Fill up the blanks:

جَاءَنِي - الَّذِي قَالَ - هَذَا. اللَّهُ هُوَ - خَلَقَ السَّمَوَاتِ وَالْأَرْضِ.

هُوَ - قَالَ لَكَ هَذَا. هِيَ - سَرَقَتْ سَاعَتِي. لَا يَجُودُ فِي السُّوقِ - تَطْلُبُ

الْإِجَابَةُ

(a) Who is he who wrote to you the letter? I have decided to go to the man who came to me yesterday. Those who reject faith shall not enter Paradise. Allah knows what is in the Heavens and in the Earth. I beat the servant who stole my watch. Do you know who came here? The Earth revolves round the Sun. The Sun resembles the foot-ball and it swims in the sky.

(b)

مِنْ الرِّجَالِ الَّذِينَ أَرْسَلَا هَذَا إِلَى؟ أَيْنَ الَّذِي قَتَلَ زَيْدًا؟
نَحْنُ الرِّجَالُ الَّذِينَ هُمْ أَصْدِقَاؤُكَ. الْكُتُبُ الَّتِي أَرْسَلْتُهَا إِلَيْكَ
جَدِيدَةٌ.

(e)

جاءني الرجل الذي قال لي هذا - الله هو الذي خالق السموات
والارض - هو من قال لك هذا - هي من سرقت ساعتني - لا يوجد
في السوق ما تطلب .

LESSON 50

Particles resembling Verbs

الحروف المشبهة بالفعل

There are some حروف particles which resemble verbs. They resemble verbs in the sense that these particles have their subjects and predicates. These are introduced in جملة اسمية . The subject is called اسم of the particle and the predicate خبر of the particle. اسم of the particle is مرفوع and its خبر is منصوب if it is an اسم . If a pronoun be اسم of these particles then the pronoun in the accusative case is suffixed to them.

، إِنَّ

إِنَّ is used for a slight emphasis which can not be translated into other languages ; the emphasis is expressed by verbal emphasis. إِنَّهُ رَجُلٌ حَسَنٌ He is a good man. إِنَّ زَيْدًا قَائِمٌ Zaid is standing. In fact إِنَّ زَيْدًا قَائِمٌ means اسم زَيْدًا is with a little verbal emphasis. Here زَيْدًا is اسم of إِنَّ and قَائِمٌ is خبر of إِنَّ .

أَنَّ،

أَنَّ is used as a conjunction. This conjunction is of the nature of english 'that' used as a conjunction. أعلم أن زيدا عاقل.

I know that Zaid is wise. أخبرني زيد أن بكرا يحضر. Zaid informed me that Bakr would come.

Zaid informed me that he would come. After the verb the particle أَنَّ is not used, but إِنَّ is used for أَنَّ.

قال لي زيد إنه يحضر. Zaid told me that he would come.

قال لي زيد أنه يحضر. is not correct.

كَأَنَّ،

كَأَنَّ is used to mean 'as if', 'as though' etc.

يخاف العدو خالد بن الوليد كأنه أسد. the enemy fears Khalid-Ibn-el-Walid as if he is a lion.

لَكِنَّ،

لَكِنَّ is used as english 'but' used and as a conjunction.

زيد غائب لكن بكرا حاضرا. Zaid is absent but Bakr is present.

لَيْتَ،

لَيْتَ is used to express 'a wish', 'a desire' and an expectation which can not be materialized. ليت الشباب يعود. O, if youth returns ! يا ليتني كنت ترابا. O, that I was dust !

لَعَلَّ،

لَعَلَّ is used to express 'a wish' or 'a desire' etc. Which may be materialized. لعل السلطان يكرمني. O, that the Sultan may honour me ! In other words this means أرجو أن يكرمني السلطان. I desire that the Sultan may respect me !

اقرأ كتبك بالعناية لعلك تنجح. Read your books with attention so that you may succeed. Since youth can not return it will not be correct to say ليت الشباب يعود.

Particle مَا is sometimes attached to إِنَّ. In this case the rules stated above do not apply. The sentence in which is introduced has its own مبتدأ and خبر and both of them are إنما means 'only' or 'but' used only as an abverb.

إنما أنا نذير. I am but a warner.

إنما زيد قائم وهو لا يتحدث. Zaid is only standing and is

not speaking. **إِنَّمَا زَيْدًا قَائِمٌ** is not correct.

المفردات

فَرَّغَ - **يُفَرِّغُ** - **فَرَاغًا** to be free from work, to complete work.
بَنَى - **يَبْنِي** - **بِنَاءً** to build.

شَغَلَ - **يَشْغُلُ** - **شُغْلًا** to be busy.
اِشْتَغَلَ to be busy.

حَكَى - **يَحْكِي** - **حِكَايَةً** to narrate.
فَصَّلَ to explain in details.

فَسَّرَ to explain.

سَكَنَ - **يَسْكُنُ** - **سَكَنًا** to dwell in. to comment.

جَاءَ + بَ to bring.
حَضَرَ + بَ to bring.

غَابَ - **يَغْلِبُ** - **غَلَبًا** to over power.
ذَهَبَ + بَ to take away.

نَقَلَ - **يَنْقُلُ** - **نَقْلًا** to convey, to carry.
اِنْتَقَلَ to convey oneself.

عَقَلَ - **يَعْقِلُ** - **عَقْلًا** to understand.
أَخْبَرَ to inform.

تَحَدَّثَ to speak, to converse.
قَدِيرٌ all powerful.

مَشِيبٌ old age.

آيَةٌ sign, a verse of

آيات ج Al-Quran

التمرين

(a) : **تَرْجِمِ إِلَى الْإِنْجِلِيزِيَّةِ**

إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ - **إِنَّمَا إِلَهُكُمُ إِلَهُ وَاحِدٌ** - **زَيْدٌ جَاهِلٌ**

لَكِنَّهُ يَبْدُو كَأَنَّهُ عَالِمٌ - **حِكْمِي أَنْ نُوْشِرَ وَأَنْ كَانَ مَلِكًا عَادِلًا**

قَدْ فَصَّلْنَا لَكُمْ أُمُورًا لَعَلَّكُمْ تَعْقِلُونَ - **هُوَ اِنْتَقَلَ إِلَى رَحْمَةِ رَبِّهِ**

لَيْتَ الشَّبَابَ يَعُودُ يَوْمًا * **فَأَخْبِرْهُ بِمَا فَعَلَ الْمَشِيبُ**

(b) : **تَرْجِمِ إِلَى الْعَرَبِيَّةِ**

He has built this house so that he may live in it. Zaid is an intelligent boy but he is very naughty. Look! He is walking as if he is a king. This car conveys us to our house. Who is the man who is talking with him? He narrated to me this story.

(c) Construct sentences with each of the following words

using one of **الأحرف المشبهة بالفعل**

شَبَّهَ - **بَطَلَ** - **تَفْسِيرٌ** - **غَلَبَ** - **جَاءَ + بَ** - **ذَهَبَ + بَ**

الْأَجَابَةُ

(a) Allah is all powerful over every thing. Your God is the only one God. Zaid is ignorant but he appears as if he is learned. It was narrated that Nausherawan was a just king. I have explained in details my signs so that you may understand (the plural 'نَا' is used for respect). He has conveyed himself to the mercy of his creator (he died). O, if youth returns one day I would inform it what the old age did.

(b)

بَنَى هَذَا الْبَيْتَ لَعَلَّهُ يَسْكُنُ فِيهِ - زَيْدٌ وَلَدٌ ذَكِيٌّ لَكِنَّهُ
شَرِيرٌ - انْظُرْ هُوَ يَمْشِي كَأَنَّهُ مَلِكٌ - هَذِهِ السَّيَّارَةُ تَنْقُبُ
إِلَى بَيْتِنَا - مَنْ الَّذِي تَكَلَّمَ مَعَهُ حَتَّى لِي هَذِهِ الْحِكَايَةُ.

(c)

إِنْ زَيْدًا شَبِهَ نَفْسَهُ بِبَكْرٍ - أَنْتَ بَاطِلٌ مِنْ أَبْطَالِ الْإِسْلَامِ -
إِنَّ هَذَا تَقْسِيرُ الْقُرْآنِ الْكَرِيمِ - إِنَّ زَيْدًا غَلَبَ عَلَى عَدُوِّهِ لِأَنَّ عَدُوَّهُ
كَانَ ضَعِيفًا - سَأَلْتُ زَيْدًا لِيَحْضُرَ بِشَيْءٍ لَكِنَّهُ جَاءَ بِمَاءٍ - ذَهَبَ
اللَّهُ بِنُورِ عَيْنَيْهِ

LESSON 51

Some verbs resembling defective verbs.

There are some verbs which resemble أَلَا فَعَالُ النَّاقِصَةِ.

They are أَعْمَلُ الْمُقَارِبَةِ verbs indicating almost completion of an action, أَعْمَلُ الرِّجَاءِ verbs indicating expectation of completion of an action and أَعْمَلُ الشَّرُوعِ verbs indicating beginning of an action. Like أَعْمَلُ النَّاقِصَةِ these verbs require المبتدأ and الخبر of these verbs is أَلَا مَضَارِعُ and its فِعْلٌ is always جُمْلَةٌ فَعْلِيَّةٌ.

أَوْشَكَ and كَادَ are أَعْمَلُ الْمُقَارِبَةِ. They all mean

'almost'. Of these كَادَ and أَوْشَكَ are in common use. كَادَ is generally used without أَنْ and أَوْشَكَ is used with أَنْ. كَادَ زَيْدٌ يَمُوتُ Zaid is almost dead. كَادَتِ السَّفِينَةُ تَغْرُقُ the ship is almost sinking. أَوْشَكَ الْمَالُ أَنْ يَنْفَدَ the wealth is almost exhausted. أَوْشَكَ الرَّجُلُ أَنْ يَمُوتَ The man is almost

التمرير

(a) - : تَرْجَمُ إِلَى الْإِنْجِلِيزِيَّةِ

كَادَ الْفَقِيرُ يَمُوتُ مِنَ الْجُوعِ - أَوْشَكَتِ الشَّمْسُ أَنْ تَشْرُقَ -
قَارَبَتِ الشَّمْسُ الْمَغِيبَ - شَرَعَ الْفَلَّاحُ يَحْصِدُ الْأُزْ - أَخَذَتِ الْأَشْجَارُ
تَوْرَقَ - جَعَلَ الْإِثْمُ يَتَوَبَّ - عَسَى زَيْدٌ أَنْ يَنْجُو مِنْ مَصِيبَتِهِ -
سَلَّطَ اللَّهُ الْمُؤْمِنِينَ عَلَى الْكَافِرِينَ - تَسَلَّطَ الْمُؤْمِنُونَ عَلَى الْكَافِرِينَ -

(b) تَرْجَمُ إِلَى الْعَرَبِيَّةِ

A great calamity inflicted Zaid. His son died and he became almo. dead. I have almost finished my work. Perhaps I shall be free from tomorrow. When I beat him he began to cry.

(c) صَحَّحَ مَا يَأْتِي

كَادَ زَيْنَبُ أَنْ تَضْحَكَ حِينَما نَظَرَتْ إِلَيْهِ - جَعَلَ الْقِرْدُ أَنْ يَقْفِزَ -
عَسَى تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ - أَوْشَكَ الْفَوَاكِهَ يَنْضَجُ -
لَيْسَ الْحَيَوَانُ نَاطِقًا -

الاجابة

(a) The poor man is almost dying of hunger. The sun is almost rising. The sun is almost setting. The farmer began to reap paddy. The trees began to put forth leaves. The sinner began to repent. Perhaps Zaid may be saved from his calamity. Allah empowered believers over the disbeliever. The believer was empowared over disbelievers.

(b)

أَصَابَتْ زَيْدًا غَمَةً شَدِيدَةً - مَاتَ ابْنُهُ وَكَادَ هُوَ نَفْسَهُ يَمُوتُ - كِدَتْ
أَكْمِلُ عَمَلِي - عَسَى أَنْ أَكُونَ فَارِغًا مِنَ الْغَدِ - حِينَما ضَرَبْتَهُ
جَعَلَ يَبْكِي -

(c)

كَادَتْ زَيْنَبُ تَضْحَكَ حِينَما نَظَرَتْ إِلَيْهِ - جَعَلَ الْقِرْدُ أَنْ يَقْفِزَ -
عَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ - أَوْشَكَ الْفَوَاكِهَ أَنْ تَنْضَجَ -
لَيْسَ الْحَيَوَانُ نَاطِقًا -

هي or هيا come quick ! make haste !

These are used as هي إلى الصلوة . الأمر الحاضر or هي إلى الصلوة come quick to prayer.

بعُد became far away or هيهات

It is used as هيهات زيد أن يفعل هذا . الفعل الماضي doing this is far away from Zaid i. e. doing this is beyond the capacity of Zaid. هيهات لك أن تفعل هذا doing this is beyond your capacity.

سرعان made haste.

It is used as سرعان ما أكل زيد . الفعل الماضي Zaid's eating was hastily. Here ما is used as مصدر and مصدر means أكل زيد .

شتان was widely different.

It is used as شتان زيد وبكر . الفعل الماضي Zaid and Bakr became widely different from each other. شتان is sometimes used with ما and بينهما . In that case it gives the meaning

of شتان بينهما . فعل التعجب what a difference was between them ! شتان ما بين زيد وبكر what a difference was between Zaid and Bakr !

المفردات

ذم - يذم - ذمًا to blame. مدح - يمدح - مدحا to praise. جاع - يجوع - جوعا to be hungry. عطش - يعطش - عطشا to be thirsty. سقى - يسقى - سقيا to give water, wine etc.. to drink ; أطلق to set free prisoners, ساق cup bearer. عمد - يعمد - عمدا to intend. ج رصاصة bullet. رصاص lead. ج أسلحة weapon. صندوق box. عطشان عطشان . عطاش ج thirsty. أمين trustworthy.

التمرين

ترجم إلى الإنجليزية (a)

أنا عطشان حتى هل يزيد وسله أن يحضر لي كوبا من الماء البارد

intentionally and gave the earth wine to drink. O, that I was dust ! The gun is a weapon with which bullets are shot.

(b)

يا أولاد، لاتجروا وامشوا رويدا - سرعان ما عمل زيد - كان عليه أن يعمل رويدا لكي يكون عمله جيدا - كان إسلام الخلفاء الراشدين شيئا وإسلام سلاطين بغداد شيئا آخر وشتان ما بينهما -

(c)

السلاح الذي يطلق به الرصاص يسمى بندقية - هيهات لخادمه الخبيث أن يكون أمينا - دونك زيدا لأنه أعطاني شيئا مسروقا - إن أردت أن تتعلم اللغة العربية فعليك بزبد -

بله زيدا ليقرأ دروسه ولاتلعب معه وقت القراءة - دونك زيدا هو الذي سرق بندقيتي من صندوقي - حيول إلى الميدان لتلعب بكرة القدم - كسر الخادم الحجرة عمدا وسقى الأرض شرابا - يا ليتني كنت ترابا - البندقية سلاح يطلق به الرصاص -

(b) نرجم إلى العربية

Boys ! do not run, walk slowly. Zaid worked hastily. He ought to have done the work slowly so that he might have done his work well. Islam of the righteous caliphs was something and Islam of sultans of Bagdad was something else and what a difference there between them !

(c) كل ما يأتي

السلاح الذي يطلق به الرصاص يسمى بندقية - هيهات لخادمه الخبيث أن يكون أمينا - دونك زيدا ، لأنه أعطاني شيئا مسروقا - إن أردت أن تتعلم اللغة العربية فعليك بزبد -

الإجابة

(a) I am thirsty, call Zaid and ask him to bring for me a glass of cold water. Leave Zaid reading his lessons and do not play with him at the time of reading. Catch Zaid, it is he who stole my gun from my box. Come quick to the field for playing foot-ball. The servant broke the jar

LESSON 53

The objects.

المفعول

المفعول المطلق the object is of five kinds. They are
المفعول معه and المفعول له ، المفعول فيه ، المفعول به

المفعول المطلق

المفعول المطلق is مصدر infinitive of the preceding verb.

It is used for تأكيد emphasis, for indicating the manner of action and for indicating how many times an action is

done. قد جلست it is the same as جلست جلوسا

Here قد ضربت it is the same as ضربت ضربا

which give emphasis المفعول المطلق are ضربا and جلوسا

respectively. جلست جلوس القاضي I sat

like the sitting of the judge i. e. I sat like the judge. Here

جلست جلسة I sat once. جلست جلستين I sat twice.

جلست جلستات I sat

many times. In the last examples how many times an action was done is indicated.

المفعول به

transitive الفعل المتعدي is direct object of المفعول به

verb. ضربت زيدا I struck Zaid. A transitive verb may

have two objects. آتيت زيدا كتابا I gave Zaid a book.

Here المفعول الأول is زيدا and المفعول به is كتابا

the first object and كتابا is المفعول الثاني the second object.

I entered the room. Some times for brevity دخلت الحجرة

the preposition is dropped and اسم the المجرور

in the genitive case becomes منصوب. Thus for دخلت في الحجرة

it may be said دخلت الحجرة and in this case الحجرة is

treated as مفعول به.

المفعول فيه

ظرف is of two kinds ; namely ظرف المفعول فيه

I sat on الكرسي ظرف الزمان and ظرف المكان

the chair. Here ^{أ ف}ظرف ^أالمكان ^أis ^أفوق and as such ^أالمفعول ^أفيه ^أis ^أصباحا ^أthe sun rises in the morning. Here ^أصباحا ^أis ^أالمفعول ^أفيه ^أand as such ^أظرف ^أالزمان ^أ.

^أالمفعول ^أله

^أضربته ^أللتأديب I beat him for teaching good manners.
If the preposition 'ل' be omitted the construction will be
^أضربته ^أتأديبا I beat him for teaching good manners. Here
^أالمفعول ^أله ^أis ^أتأديبا because the preposition 'ل' is omitted
and for this omission ^أالتأديب ^أwhich was ^أمجرور becomes ^أمنصوب .
^أقعدت ^أعن ^أالحرب ^أللعجب I sat back from the battle due to
cowardice. If the preposition 'ل' be omitted the construction
will be ^أالمفعول ^أله ^أis ^أجينا Here ^أقعدت ^أعن ^أالحرب ^أجينا

^أالمفعول ^أمعه

^أجئت ^أمع ^أزيد I came with Zaid. If ^أمع be omitted the
construction will be ^أجئت ^أوزيدا I came with Zaid, ^أو is

sometimes used for ^أمع and in that case ^أو is called
^أو ^أمع the ^أو ^أindicating accompaniment. If for ^أمع the ^أو
is used then the noun following will be ^أمنصوب in the accusative
case. Thus in ^أجئت ^أو ^أزيدا the word ^أزيدا ^أis ^أالمفعول ^أمعه .
^أجاء ^أالشتاء ^أمع ^أالجبة winter came with 'jubba' (an oriental
winter garment). Another construction is ^أجاء ^أالشتاء ^أوالجبة
^أالمفعول ^أمعه ^أis ^أالجبة Here ^أجاء ^أالشتاء ^أمع ^أالجبة

^أالمفردات

^أحمد ^أيحمد ^أحمدا to praise. ^أأدب ^أto teach good manners.
^أدخن ^أto smoke (Cigarette etc.) ^أشكر ^أيشكر ^أشكرا to thank.
^أمضى ^أيمضي ^أمضيا to pass away. ^أعزر ^أto rebuke.
^أرب ^أيرب ^أربويية to be a coward. ^أجبن ^أيجبن ^أجينا to make
provision, to be responsible for sustenance. ^أغاب ^أيغيب ^أغيابا
^أتم ^أيتيم ^أتماما to be absent, to set (sun). ^أاحترم ^أto respect.
^أآداب ^أج ^أآداب ^أmanners ^أأدب ^أto be excellent. ^أامتاز ^أto be completed.
^أهدايا ^أج ^أهدية ^أto make a gift. ^أأهدى ^أexcellent. ممتاز
^أتأم ^أcomplete, thorough.

(b)

عزرت الولد لسوء أدبه - هي جارية حسنة الأدب - قرأت هذا الكتاب

قراءة تامة - حضروا إلى ظهرا - ماذا يحضرك هنا ؟ جئت إحتراما لك -

أشكرك شكرا عظيما لهديتك الممتازة -

(c)

'زيدا' مفعول به - 'ضربا' مفعول مطلق - 'تأديبا' مفعول له - 'اليوم'

مفعول فيه - 'أكلتين' مفعول مطلق - 'الإنسان' مفعول به - 'ه' مفعول أول -

'خليفة' مفعول ثانى - 'صباحا' مفعول فيه - 'مساء' مفعول فيه - 'إحتراما'

مفعول له - 'طلوع' مفعول معه -

التمرين

(a) ترجم إلى الإنكليزية

ضربت زيدا ضربا شديدا تأديبا - أكلت اليوم أكلتين - خلق الله

الإنسان وجعله خليفة ربوبيته في الأرض - تطلع الشمس صباحا وتغيب

مساء - قمت إحتراما له - حضرت وطلوع الشمس -

(b) ترجم إلى العربية

I rebuke the boy for his bad manners. She is a girl of good manners. I have read this book thoroughly. They came to me at noon. What brings you here ? I have come to pay respects to you. Thank you very much for your excellent gift.

(c) Mention kinds of ^والْمَفَاعِيلُ used in exercise 'a'.

الإجابة

(a) I have beaten Zaid severely for teaching good manners. Today I have eaten twice. Allah created man and made him vicegerent of his quality of sustenance on earth. The sun rises in the morning and sets in the evening. I stood up in his respect. I came at sun rise.

LESSON 54

الْحَالُ

الْحَالُ indicates state or condition of فاعِل subject or of مفعول object of an expressed or implied verb. جاءني زيد راكباً. Zaid came to me riding. Here the word راكباً indicates state or condition of Zaid, the subject or فاعِل of the verb جاء. Thus the word راكباً is الْحَال.

شربت الماء بارداً I drank water when it was cold. Here بارداً cold indicates state or condition of الماء object of the verb شربت. Thus بارداً is الْحَال. While bidding 'good bye' to one who goes out on a journey it is said ترجع سالماً غانماً. Here سالماً غانماً means سالماً غانماً. Here the verb ترجع is implied and its subject is أنت. أنت indicates

the expected state or condition of أنت the subject فاعِل of the implied verb ترجع.

الْحَال sometimes indicates state or condition of فاعِل and مفعول at the same time. لقيت عمراً راكبين I saw Amar both of us riding. Here the subject فاعِل of the verb لقيت is أنا. عمراً is object مفعول of the verb لقيت. Since الْحَال here indicates الْحَال of the subject and the object of the verb لقيت; the dual form راكبين in the accusative case راكبين is used and this dual form راكبين clearly indicates state or condition of two persons, namely the subject and the object of the verb لقيت.

الْحَال is قائماً It is Zaid standing. Here قائماً is الْحَال of Zaid. الْحَال may be a single word as shown in preceding examples or it may also be a complete sentence either الجملة الاسمية or الجملة الفعلية.

خبر إلى زيد وهو ضاحك Zaid came to me and he was laughing i.e. Zaid came to me laughing وهو ضاحك He is

laughing is ^{هـ}جمله اسمية. Here ^{هـ}هو is مبتدأ and ضاحك is خبر; the sentence ^{هـ}هو ضاحك indicates the state and condition of زيد the subject فاعل of the verb حضر. Thus the complete sentence ^{هـ}هو ضاحك is الحال of زيد. In ^{هـ}حضر إلى زيد وهو ضاحك the particle 'و' is not used as conjunction عطف but is used to relate الحال of زيد the subject of the verb حضر and when واو is used for this purpose it is called الواو الحالية.

Zaid came laughing. Here ^{هـ}ضحك is ضاحك and is الحال of زيد subject فاعل of the verb جاء. The person or thing, the state or condition of which is indicated by الحال is called صاحب الحال. Thus زيد is صاحب الحال in ^{هـ}جاءني زيد راكباً and ^{هـ}راكباً is الحال. In ^{هـ}هو ضاحك the sentence ^{هـ}هو ضاحك is الحال and ^{هـ}هو ضاحك is صاحب الحال.

المفردات

لَقِيَ - بَلَقَى - لِقَاءٌ to meet. رَكِبَ - يَرْكَبُ - رَكُوبًا to ride. سُرَّ - يَسُرُّ - سُرُورًا to please. سُرَّ to be pleased. زَمَجَرَ - زَمَجَرٌ to roar. قَبَدَ to bind. آمَنَ - يَأْمَنُ - أَمْنًا to be safe and secure. آمَنَ to believe, to have faith in. عَادَ - يَعُودُ - عَوْدًا to return. إِزْدَحَمَ - إِزْدَحَمٌ to be crowded. دَفَعَ - يَدْفَعُ - دَفْعًا to push back, to repel, to pay (money etc.). سَبَحَ - يَسْبَحُ - سَبْحًا to swim. عَبَرَ - يَعْبرُ - عُبُورًا to cross. مَسْرُورٌ pleased. مَقِيدٌ bound. مَزْدَحِمٌ crowded. نَارٌ fire. سَجُونٌ ج. سِجْنٌ prison. مَعَارِكٌ ج. مَعْرَكَةٌ battle. شَوَارِعٌ ج. شَارِعٌ street. سَالِمًا غَانِمًا safe and successful.

التمرين

(a) : تَرْجِمُ إِلَى الْإِنْكِلِيزِيَّةِ :

عَادَ الْمَلِكُ إِلَى قَصْرِهِ مَسْرُورًا - أَدْخَلَ الشَّرِطِيُّ اللَّصَّ السِّجْنَ

لِي إِنَّهُ حِينَئِذٍ كَانَ يَجِيءُ إِلَى مَاشِيًا فِي شَارِعٍ مُزْدَحِمٍ ، دَفَعَهُ رَجُلٌ
مِنْ وَرَائِهِ فَسَقَطَ عَلَى الْأَرْضِ - كَيْفَ عَبَرْتَ النَّهْرَ ؟ عَبَرْتُ
النَّهْرَ سَابِحًا -

(c)

'مُسْرُورًا' ، الْحَالُ وَ 'الْمَلِكُ' ، صَاحِبُ الْحَالِ - 'مُقِيدًا' ، الْحَالُ وَ
'الْوَلِي' ، صَاحِبُ الْحَالِ - 'مُزْمَجِرًا' ، الْحَالُ وَ 'الْفَارِسُ' ، صَاحِبُ
الْحَالِ - 'وَهُوَ يَضْحَكُ' ، وَهُوَ يَبْكِي ، الْحَالُ وَ ضَمِيرُ مَنْ ،
صَاحِبُ الْحَالِ - 'آمِنِينَ' ، الْحَالُ وَ 'أَنْتُمْ' ، (مُسْتَتِرٌ implied)
صَاحِبُ الْحَالِ -

مُقِيدًا بِالْحَدِيدِ - خَرَجَ الْفَارِسُ إِلَى الْمَرْكَةِ مُزْمَجِرًا - مَنْ قَرَأَ
الْقُرْآنَ وَهُوَ يَضْحَكُ دَخَلَ النَّارَ وَهُوَ يَبْكِي - وَمَنْ قَرَأَ الْقُرْآنَ
وَهُوَ يَبْكِي دَخَلَ الْجَنَّةَ وَهُوَ يَضْحَكُ - ادْخُلُوا مِصْرَ إِنْ شَاءَ اللَّهُ
آمِنِينَ - مَنْ آمَنَ بِاللَّهِ فَقَدْ أَمِنَ - دَفَعْتُ أَجْرَةَ السَّيَّارَةِ -

(b)

Zaid came to me shouting angrily. I asked him why he was so angry. He said that while he coming to me walking through a crowded street a man pushed him from behind and he fell on the ground. How did you cross the river ? I crossed the river swimming.

(c) Find الْحَال in exercise 'A' and state their صَاحِبُ الْحَالِ .

الْأَجَابَةُ

(a) The king returned to his palace in a happy mood. The police man admitted into the prison the thief bound with iron (chains). The horse man went out to the battle roaring. One who reads Al-Quran laughing enters Fire weeping and one who reads Al-Quran weeping enters Heaven laughing. Enter Egypt, Allah willing, you shall be safe and secure. One who believes in Allah is safe and secure. I paid the fare of the car.

(b)

جَاءَنِي زَيْدٌ مُزْمَجِرًا - سَأَلْتُهُ لِمَ إِذَا كَانَ غَضْبَانًا هَكَذَا - قَالَ

LESSON 55

Distinctive term

التَّمْيِيزُ

عِنْدِي عِشْرُونَ I have twenty this expression does not tell us twenty of what I have. In order to tell distinctly twenty of what I have, I must say something like عِنْدِي عِشْرُونَ رُوبِيَّتًا I have twenty rupees, عِنْدِي عِشْرُونَ كِتَابًا I have twenty books, عِنْدِي عِشْرُونَ خَادِمًا I have twenty servants etc. In the expression عِنْدِي عِشْرُونَ something remains indistinct. In the fore-going examples the terms رُوبِيَّتًا, كِتَابًا and خَادِمًا lift the veil and tell us distinctly what was indistinct. Thus رُوبِيَّتًا, كِتَابًا and خَادِمًا are in terms of Arabic grammar التَّمْيِيزُ distinctive term.

التَّمْيِيزُ must always be اِسْمُ النِّكَرَةِ indefinite اسم and مَنْصُوب in the accusative case with تَنْوِين.

Sometimes something remains indistinct even after an expression which is جُمْلَةٌ تَامَةٌ a complete sentence طَابَ زَيْدٌ عَلِمًا Zaid's knowledge became good. طَابَ زَيْدٌ Zaid became good,

is a complete sentence. But still what of him is good remains indistinct, unless it is mentioned. The term عَلِمًا tells us what of Zaid became good. Thus here عَلِمًا is التَّمْيِيزُ. عَلِمًا Zaid became red in shame. Why Zaid became red is made clear by the term خَجَلًا in shame and so خَجَلًا is التَّمْيِيزُ. That which is made distinct and clear by التَّمْيِيزُ is called اِسْمُ الْمُمَيَّزِ made distinct. In the expression عِنْدِي عِشْرُونَ رُوبِيَّتًا the term رُوبِيَّتًا is التَّمْيِيزُ and the expression عِنْدِي عِشْرُونَ is اِسْمُ الْمُمَيَّزِ. In the expression طَابَ زَيْدٌ عَلِمًا the term عَلِمًا is اِسْمُ الْمُمَيَّزِ and طَابَ زَيْدٌ is اِسْمُ الْمُمَيَّزِ. In اِحْمَرَّ زَيْدٌ خَجَلًا the term اِحْمَرَّ زَيْدٌ is اِسْمُ الْمُمَيَّزِ and خَجَلًا is اِسْمُ الْمُمَيَّزِ.

المفردات

طَابَ - يَطِيبُ - طَيِّبًا to be good. طَابَ to make distinct. طَابَ to be complete. اَتَمَّ to make complete. اَكْمَلَ to be cold. اِحْمَرَّ - يَحْمَرُّ - اَحْمَرُّ to make perfect. اِحْمَرَّ to become red. اَصْفَرَ to become yellow or pale.

(b) He gave me fifty rupees. I require three pounds of milk every day for my children. I have eaten one pound of beef. Man's face becomes red in shame, becomes white in joy and becomes yellow in fear. How much money you have in your pocket ? I have five rupees.

(c) Fill up the blanks :

الشمس أشد - من القمر - هو أكبر مني - ليس هذا جائزا - في البن مثله
- يدخل الجنة من أحسن -

الاجابة

(a) I ate one pound of meat. I drank a glass of water. I read twenty pages and wrote fifteen lines. The Army died of hunger. The poor sleep in the street in winter and most of them die of cold. This day I have made perfect for you, your religion and have made complete my favour on you and have chosen for you Islam as your religion.

(b) أعطاني خمسين روبية - أحتاج إلى ثلاثة أرطال من الحليب

كل يوم لا ولادي - أكلت رطلا من لحم البقر - يحمر وجه الإنسان

to يرضى - يرضى - مرضاة to be ashamed. ينجل - خجلا

to be lawful. جاز - يجوز - جوازا to require. احتاج + إلى be content.

ghee. سمن wheat. بر measure for grains. قفيز lawful. جائز

ج star كوكب. أفدنة فدان ج Egyptian acre فدان bale. بالة

page صحيفة. شرائع ج Muslim law شريعة وشرع. كواكب

أسطر دستور ج line, raw سطر. صحائف صحف ج

التمرين

(a) ترجم إلى الإنكليزية

أكلت رطلا لحما - شربت كوبا ماء - قرأت عشرين صحيفة وكتبت

خمسة عشر سطرا - مات الجيش جوعا - الفقراء ينامون شتاء في الشارع

وأكثرهم يموتون بردا - اليوم أكملت لكم دينكم وأتممت عليكم

نعمتي ورضيت لكم الإسلام ديننا (القرآن)

خَجَلًا وَيَبْيِضُ سرورا وَيَصْفَرُ خَوْفًا كَمْ نَقُودًا فِي جَيْبِكَ ؟ عِنْدِي خُمُسٌ
رُوبِيَّاتٍ -

(c)

الشمس أشد نورا من القمر - هو أكبر مني سنا - ليس هذا جائزا شرعا -
في اللبن مثله ماء - يدخل الجنة من هو أحسن عملا -

LESSON 56

Verbs of praise and blame.

أَفْعَالُ الْمَدْحِ وَالذَّمِّ

حَبْدًا how good is, بَيْئَسَ how bad is, نَعِمَ how good is
أَفْعَالُ الْمَدْحِ وَالذَّمِّ and لَاحِبْدًا how bad is ! These are

Of these four verbs أَفْعَالُ الْمَدْحِ are حَبْدًا and نَعِمَ verbs
of praise and the other two لَاحِبْدًا and بَيْئَسَ are أَفْعَالُ الذَّمِّ

verbs of blame. فاعِلُ a verb must have its subject
حَبْدًا, بَيْئَسَ, نَعِمَ either مَسْتَتِرٌ implied or ظَاهِرٌ expressed

and لَاحِبْدًا have their subjects and are verbs. But like
المضارع and الماضي these verbs do not have their

etc. they have no dual and plural forms. نَعِمَ and

حَبْدًا and بَيْئَسَ have their feminine forms نَعِمَتْ and بَيْئَسَتْ

نَعِمَ الرجل زيد have the same form for both the genders. لَاحِبْدًا

how good man Zaid is ! This sentence is, a combination of two sentences ^{نعم الرجل} how good the man is

and ^{هو زيد} he is Zaid ; ^{نعم} is the verb and ^{الرجل} is its ^{فاعل} ; the second sentence ^{هو زيد} is ^{جملة اسمية} ; ^{نعم الرجل زيد} is ^{المبتدأ} and ^{الخير} predicate. Thus in ^{نعم الرجل زيد}

and ^{زيد} is ^{الخبر} and ^{زيد} is the ^{فاعل} and ^{نعم} is ^{فعل} , ^{نعم} is ^{نعمت المرأة هند} implied. ^{هو} namely ^{المبتدأ}

how good woman Hind is ! ^{زيد} ^{نعم الرجل زيد} how bad man

^{زيد} ^{نعم الرجل زيد} how bad woman Hind is ! ^{زيد} ^{نعم الرجل زيد}

how good Zaid is ! ^{زيد} ^{نعم الرجل زيد} how good Hind is ! ^{زيد} ^{نعم الرجل زيد}

how bad Zaid is ! ^{زيد} ^{نعم الرجل زيد} how bad Hind is ! ^{زيد} ^{نعم الرجل زيد}

how good man Zaid and Bakr are ! ^{زيد} ^{نعم الرجل زيد وبكر}

how good man are Zaid, Bakr and Umar ! ^{زيد} ^{نعم الرجل زيد وبكر وعمر}

how good Zaid is as a man ! Grammatically ^{زيد} ^{نعم الرجل زيد}

the construction is ^{زيد} ^{نعم الرجل زيد} . Here ^{نعم} is the verb

مستتر هو . التمييز is رجلا . المميز and الفاعل is هو and

نعم رجلا زيد . Thus in ^{زيد} ^{نعم الرجل زيد} implied, ^{زيد} is ^{الخبر} and ^{هو} is ^{المبتدأ} .

زيد : التمييز is رجلا , المميز and الفاعل is implied هو ,

المبتدأ is implied هو and ^{الخير} is

المفردات

تناول to take, to have. تناول to give. رافق to accompany.

خلد to - يخلد - خالودا . غفر to forgive. يغفر - مغفرة

abide forever. عمل to work. يعمل - عملا

enjoy. تمتع to enjoy. ضرا - يضرب to harm, to

injure. كفى - يكفى - كفاية . أحس to feel. اضطر to compell.

to be sufficient. قاسى to suffer from. يقاسى

جزاء recompense. برد fever. برد cold. (disease).

سعال cough. يمين feminine of يمين right. يمين feminine

of يسار left. أجر recompense, wages. صداع headache.

التمرين

(a) - ترجم إلى الإنجليزية

أولئك جزاؤهم مغفرة من ربهم وجنت تجري من تحتها الأنهار
 خالدين فيها ما نزعهم أجر العاملين (القرآن) - ومن كفر
 فامتعه قليلا ثم أضطره إلى عذاب النار وبئس المصير (القرآن).
 كفى بالله وليا وكفى بالله نصيرا (القرآن) * أنا أقاسي من
 الحمى منذ ثلاثة أيام -

(b) - ترجم إلى العربية

How good girl Hind is ! How good Hind is ! I feel
 pain in my right leg. Are you suffering from cold ? No,
 I am suffering from headache. Have you shown yourself
 to a physician ? Yes, I am using medicine. This is suffi-
 cient for us.

(c) - صحح ما يأتي

نعم امرأة هند وزينب - بئس زيد رجلا - لا حبذت المرأة
 هند - حبذت هند -

الاجابة

(a) They are those whose reward is with their creator,
 forgiveness and gardens with rivers flowing underneath, they
 shall abide therein forever ; how excellent a recompense for
 those who work ! Those who reject faith I shall grant them
 pleasure for a while, after that I will force them into the
 torment of Fire ; how evil destination it is ! Allah is
 sufficient as a guardian and Allah is sufficient as a patron.
 I have been suffering from fever for three days.

(a)

نعمت الجارية هند - ما أحسن هنداً - أحسُّ ألماً في رجلي
 اليمنى - هل تقاسي البرد ؟ لا بل أقاسي الصداع - هل عرضت
 نفسك على الطبيب ؟ نعم أستعمل الدواء - يكفي لنا هذا -

(c)

نعمت المرأتان هند وزينب - بئس رجلا زيد - لا حبذا المرأة
 هند - حبذا هند -

LESSON 57

The exceptive

الاستثناء

إِلاَّ and سِوَى are used for
 جاء القوم خلا زيدا , جاء القوم إلا زيدا ,
 جاء القوم غير زيد , جاء القوم عدا زيد ,
 جاء القوم حاشا زيد ,
 and إِلاَّ the people came except Zaid.
 إِلاَّ and سِوَى are called
 أدوات الاستثناء the term
 exceptive particles. إِلاَّ is called
 in respect of which an exception is made. زيدا is called
 المستثنى that which is excepted.

When the sentence is affirmative and إِلاَّ is used
 to indicate the exception, المستثنى must be منصوب .
 If the sentence be negative and المستثنى is
 expressed then إِلاَّ after المستثنى or
 may be used as بدل i.e. in apposition to المستثنى ; in

that case its إعراب , case-sign will be the same as the
 case-sign of المستثنى . If in a negative sentence
 be implied then المستثنى will be مرفوع , منصوب or مجرور
 according to its own grammatical position in the sentence.

The sentence جملة موجبة is an affirma-
 tive sentence and so المستثنى is منصوب .
 ما جاء القوم إلا زيدا . المستثنى is present and so
 المستثنى is جملة منفية . But if المستثنى be considered as
 بدل من المستثنى منه . منصوب .
 i.e. in apposition to المستثنى منه then المستثنى may be
 ما جاء القوم إلا زيدا . and the sentence may be مرفوع
 I did not beat the pupils except
 ما ضربت التلاميذ إلا زيدا .
 Here المستثنى منه is زيدا which is منصوب
 and so here زيدا becomes زيدا .
 Here المستثنى is used as المستثنى منه which is
 none .
 ما جاء إلا زيدا . زيدا becomes زيدا and so مجرور
 مرفوع .
 here زيدا is الفاعل and so it is مرفوع .
 but Zaid came ;

زَيْدًا I did not beat any but Zaid ; here مَا ضَرَبْتُ إِلَّا زَيْدًا
is مَذْهَبْتُ إِلَّا إِلَى زَيْدٍ . مَنْصُوبٌ and as such is الْمَفْعُولُ
مَجْرُورٌ is زَيْدٌ here did not go to any but Zaid ;

When عَدَا , حَاشَا , خَلَا are used as exceptive particles
جَاءَ الْقَوْمُ خَلَا زَيْدٌ . مَنْصُوبٌ or مَجْرُورٌ may be الْمُسْتَثْنَى
جَاءَ الْقَوْمُ حَاشَا زَيْدًا , جَاءَ الْقَوْمُ حَاشَا زَيْدٍ جَاءَ الْقَوْمُ خَلَا زَيْدًا
جَاءَ الْقَوْمُ عَدَا زَيْدًا and جَاءَ الْقَوْمُ عَدَا زَيْدٍ the people came
except Zaid. If عَدَا , حَاشَا , خَلَا be preceded by مَا
then جَاءَ الْقَوْمُ مَا خَلَا زَيْدًا . مَنْصُوبٌ must be الْمُسْتَثْنَى
جَاءَ الْقَوْمُ عَدَا زَيْدًا I beat جَاءَ الْقَوْمُ عَدَا زَيْدًا the people came except Zaid.
جَاءَ الْقَوْمُ عَدَا زَيْدًا I went to my جَاءَ الْقَوْمُ عَدَا زَيْدًا friends except Zaid.

When غَيْرُ or سِوَى is used as an exceptive particle then
جَاءَ الْقَوْمُ سِوَى زَيْدٍ . مَجْرُورٌ is always الْمُسْتَثْنَى
جَاءَ الْقَوْمُ غَيْرُ زَيْدٍ case-sign of الْأَعْرَابُ will be
جَاءَ الْقَوْمُ غَيْرُ زَيْدٍ the same as the إِعْرَابُ of الْمُسْتَثْنَى after إِلَّا .

جَاءَ الْقَوْمُ غَيْرُ زَيْدٍ , ضَرَبْتُ التَّلَامِيذَ غَيْرَ زَيْدٍ ,

مَا جَاءَ الْقَوْمُ غَيْرَ زَيْدٍ or مَا جَاءَ الْقَوْمُ غَيْرَ زَيْدٍ
etc. مَا جَاءَ الْقَوْمُ غَيْرَ زَيْدٍ , ذَهَبْتُ إِلَى أَصْدِقَائِي غَيْرَ زَيْدٍ

المفردات

نَجَحَ - يَنْجَحُ - نَجَاحًا the excepted الْمُسْتَثْنَى exception. اسْتَيْقَلَ
استقبل to depend on. اعْتَمَدَ to punish. عَاقَبَ to succeed.
سَفِيرٌ a soldier. جُنُودٌ army جُنْدٌ to receive.
بَشَرٌ human being. سَفَارَةٌ embassy. سَفَرَاءُ Ambassador
سُورَةٌ chapter of Al-Quran. جَبْنَاءُ coward جَبَانٌ mankind.
سَعَاءٌ goods, property. أَشْرَارٌ naughty, شَرِيرٌ . سَوْرٌ
أَمْتَعَةٌ .

التمرين

: تَرْجِمِ إِلَى الْإِنْجِلِيزِيَّةِ (a)

أَكَلْتُ الْبَيْضَ إِلَّا بَيْضَةً - مَا أَنْتَ إِلَّا بَشَرٌ - ذَهَبَ الْجُنُودُ إِلَى

الميدان سوى الجبان - استقبل الرئيس الضيوف عدا السفراء -
 قرأت القرآن ما حاشا سورة - مات الجيش كله خلا جندي -
 سلم على الجميع إلا الكافر - أكل السمك حتى رأسها - أكلت
 السمك حتى رأسها -

(b) : ترجم إلى العربية :

I sold my property except my car. Zaid ate what I offered to him except meat. I visited all the cities of Iraq except Kufa. All arrived except the President. The teacher punished all the naughty boys except Zaid.

(c) :- صحيح ما يأتي :

حضر الخدام إلا زيد - ما جاء الخدام إلا زيد - لم يجئني إلا
 محمودا - ضربت التلاميذ غير محمد - أكلت التفاح ما خلا
 واحدة - نجح التلاميذ سوى زيد -

الاجابة

(a) I ate eggs except one. You are not but a human being. The army went to the field except the coward. The President received the guest except the Ambassadors.

I read the Quran except one chapter. The hole army died except one soldier. Pray for peace for all except the infidel. I ate the fish upto its head. I ate the fish even its head.

(b)

بعت أمتعتي إلا سيارتي - أكل زيد ما قدمت له إلا اللحم -
 زرت جميع مدن العراق إلا الكوفة - وصل الجميع إلا الرئيس -
 عاقب المعلم الأولاد الأشرار إلا زيدا -

(c)

حضر الخدام إلا زيدا - ما جاء الخدام إلا زيدا or زيد -
 لم يجئني إلا محمود - ضربت التلاميذ غير محمد - أكلت التفاح
 ما خلا واحدة - نجح التلاميذ سوى زيد -

اسم النسبة

مصر Egypt, مصري an Egyptian. علم science (in modern
 Arabic علم is used to mean science) and علمي scientific.
 يوم day, يومي daily ; معنى meaning and معنوي abstract,
 دنيوي world and دنيوي worldly. أب father and أبوي fatherly.

Some general rules for construction of ^{اسم} النسبة are

is constructed by suffixing ياء with تشديد which is called ياء النسبة to إليه. The last letter of منسوب إليه become مكسور. From عرب we have عربي, from لبنان we have لبناني and from مصر we have مصري.

If ^ا_ا ^و_و ^ا_ا be ^و_و ^ا_ا ثلاثي i.e., consisting of three letters and
it's second letter be ^و_و ^ا_ا مكسور then in its ^ا_ا ^و_و اسم النسبة it's second
letter becomes ^و_و ^ا_ا مفتوح . From ^و_و ^ا_ا ملك king, we have ^و_و ^ا_ا ملكي
kingly, Here ^ا_ا ^و_و ^ا_ا منسوب إليه is ^و_و ^ا_ا ملك . It is ^و_و ^ا_ا ثلاثي and it's second
letter is ^و_و ^ا_ا مكسور , so in it's ^ا_ا ^و_و اسم النسبة the second letter becomes
^و_و ^ا_ا مفتوح .

If ^{اَ}إِـلَـيْـهِ ^{وَاوْاَ}be on the measure ^{فَعِيل} and if it's last letter be ^{يَا}يَا then this ^{يَا}يَا is changed into ^{وَاوْ}واو and the second letter of ^{اَ}إِـلَـيْـهِ ^{وَاوْاَ}will be ^{وَاوْاَ}مَفْتُوح . From ^{عَلِي}عَلِي 'Ali' we have ^{عَلَوِي}عَلَوِي follower of Ali. ^{عَلِي}عَلِي is on the measure ^{فَعِيل} and it's last letter is ^{يَا}يَا . ^{يَا}يَا is changed into ^{وَاوْ}واو and

the second letter is made ^{مفتوح} مفتوح. Thus ^{عَلَى} عَلَى from ^{إِسْمِ النَّسَبَةِ} إِسْمِ النَّسَبَةِ is ^{عَلَوِي} عَلَوِي.

If ^{مَنْسُوبٌ إِلَيْهِ} مَنْسُوبٌ إِلَيْهِ be on the measure ^{فَعِيلَة} فَعِيلَة then while constructing it's ^{إِسْمِ النَّسَبَةِ} إِسْمِ النَّسَبَةِ both ^{يَاء} يَاء and ^{التَّاءُ الْمَرْبُوطَةُ} التَّاءُ الْمَرْبُوطَةُ will be dropped, ^{يَاء} يَاء with ^{تَشْدِيد} تَشْدِيد will be suffixed and the second letter of ^{مَنْسُوبٌ إِلَيْهِ} مَنْسُوبٌ إِلَيْهِ will be ^{مفتوح} مفتوح. From ^{مَدِينَة} مَدِينَة city we have ^{مَدَنِي} مَدَنِي pertaining to a city. ^{مَدِينَة} مَدِينَة is of the measure ^{فَعِيلَة} فَعِيلَة and so in constructing its ^{إِسْمِ النَّسَبَةِ} إِسْمِ النَّسَبَةِ, ^{يَاء} يَاء, and ^{التَّاءُ الْمَرْبُوطَةُ} التَّاءُ الْمَرْبُوطَةُ are dropped, ^{يَاء} يَاء with ^{تَشْدِيد} تَشْدِيد is suffixed and the second letter is made ^{مفتوح} مفتوح. Thus ^{مَدَنِي} مَدَنِي from ^{إِسْمِ النَّسَبَةِ} إِسْمِ النَّسَبَةِ is made ^{دال} دال.

If ^{مَنْسُوبٌ إِلَيْهِ} مَنْسُوبٌ إِلَيْهِ has feminine ending ^{التَّاءُ الْمَرْبُوطَةُ} التَّاءُ الْمَرْبُوطَةُ then while constructing it's ^{إِسْمِ النَّسَبَةِ} إِسْمِ النَّسَبَةِ the feminine ending ^{التَّاءُ الْمَرْبُوطَةُ} التَّاءُ الْمَرْبُوطَةُ is dropped. Thus from ^{مَكَّة} مَكَّة Macca, we have ^{مَكِّي} مَكِّي Maccan, from ^{صِنَاعَة} صِنَاعَة art we have ^{صِنَاعِي} صِنَاعِي artificial and ^{طَبِيعَة} طَبِيعَة nature we have ^{طَبِيعِي} طَبِيعِي natural.

If ^{مَنْسُوبٌ إِلَيْهِ} مَنْسُوبٌ إِلَيْهِ be ^{إِسْمِ} إِسْمِ ending in ^{الْأَلِفُ الْمَقْصُورَةُ} الْأَلِفُ الْمَقْصُورَةُ (^ي ي or

^{كسرة} كسرة preceded by ^{يَاء} يَاء or (^{أء} أء) ^{الْأَلِفُ الْمَمْدُودَةُ} الْأَلِفُ الْمَمْدُودَةُ or (^و و) then in constructing it's ^{إِسْمِ النَّسَبَةِ} إِسْمِ النَّسَبَةِ the ^{الْفُ الْمَقْصُورَةُ} الْفُ الْمَقْصُورَةُ or ^{يَاء} يَاء preceded by ^{كسرة} كسرة as the case may be is changed into ^{وَأُو} وَأُو. Thus we have from ^{مَعْنَى} مَعْنَى meaning ^{مَعْنَوِي} مَعْنَوِي abstract, from ^{سَمَاء} سَمَاء heaven (sky) ^{سَمَاوِي} سَمَاوِي heavenly and from ^{قَاضٍ} قَاضٍ which was originally ^{قَاضِي} قَاضِي a judge we have ^{قَاضَوِي} قَاضَوِي appertaining to a judge.

If ^{مَنْسُوبٌ إِلَيْهِ} مَنْسُوبٌ إِلَيْهِ be ^{إِسْمِ} إِسْمِ of the category of ^{أَب} أَب, ^{أَخ} أَخ, etc. then in constructing its ^{إِسْمِ النَّسَبَةِ} إِسْمِ النَّسَبَةِ a ^{وَأُو} وَأُو has to be introduced before ^{يَاء} يَاء the last letter will be ^{مفتوح} مفتوح. Thus from ^{أَب} أَب father we have ^{أَبَوِي} أَبَوِي fatherly and from ^{أَخ} أَخ brother we have ^{أَخَوِي} أَخَوِي brotherly.

regular plural of ^{إِسْمِ النَّسَبَةِ} إِسْمِ النَّسَبَةِ is ^{الْجَمْعُ السَّالِمُ} الْجَمْعُ السَّالِمُ or جمع plural. Thus we have ^{عَرَبِيُون} عَرَبِيُون from ^{عَرَبِي} عَرَبِي, ^{مَسِيحِيُون} مَسِيحِيُون from

مَكِينُونٌ , مَدَنِيٌّ from مَدَنِيَّونَ , عَلَوِيٌّ from عَلَوِيَّونَ . مَسِيحِيٌّ
from مَسِيحِيٍّ etc.

المفردات

نَسَبَ to attribute something, to relate some
thing to something.

طَبَعَ - يَطْبَعُ - طَبْعًا to print.
رَبَطَ - يَرْبِطُ - رِبْطًا to tie, to bind.

نَشِطَ - يَنْشِطُ - نَشَاطًا to be diligent.
عَنَى - يَعْنِي - عَنَى to mean.

نَاقَشَ to argue with.
وَضَحَّ - يَضِحُّ - وَضُوحًا to be clear.

بَانَ - يَبِينُ - بَيْنًا to be separated.

تَبَيَّنَ to be clear.
بَيَّنَ to explain, to elucidate.

عَرَبَ جَ Arabian عربيٌّ to deal with.

طَبِيعَةٌ nature, temper.
صَنَاعَةٌ Art, Industry صنائعٌ جَ

فَلَسَفَةٌ philosophy.
إِصْطِلَاحٌ usage, technical word, idiom.

فَلَسَافِيٌّ philosophical.
فَلَسَافٌ philosopher.

مَوَاضِيعٌ جَ subject موضوعٌ
قِيَمٌ جَ value قِيَمَةٌ

رُحَالٌ rural. أَفْكَارٌ جَ thoughts فِكْرَةٌ

مَغْزَى conclusion. قَبَائِلُ جَ قَبِيلَةٌ

مَقْرَرَةٌ concrete. تَمَامًا exact, quite.

التمرين

—: تَرْجِمُ إِلَى الْإِنْجِلِيزِيَّةِ (a)

هَذَا الرَّجُلُ مِصْرِيٌّ - الْفَلَّاحُونَ الْبَاكِسْتَانِيُّونَ نَشِيطُونَ - الْأَكَادِيمِيَّةُ

الْإِسْلَامِيَّةُ تَقُومُ بِنَشَاطٍ عِلْمِيٍّ عَظِيمٍ - هَذَا الرَّجُلُ رَجُلٌ فَلَاسِفِيٌّ -

هَاتَانِ الْبَنَاتَانِ قُرَوِيَّتَانِ - بَيْنَ هَذَيْنِ الرَّجُلَيْنِ الْعِرَاقِيَّيْنِ

شَبَهٌ كَبِيرٌ فِي الصُّورَةِ -

—: تَرْجِمُ إِلَى الْعَرَبِيَّةِ (b)

This woman is french. The egyptian cotton is the best.
The book contains many philosophical terms. This book
deal with concrete Islamic values. The subject of this book
is quite clear.

(c) Construct اسم النسبة from the following words :

هاشم - كعب - غني - قبيلة - زراعة - مغزي -

الاجابة

(a) This man is Egyptian. The Pakistani farmers are hard-working. Islamic Academy stands for great cultural activities. This man is a philosopher (Philosophical man). These two girls are village girls. Between these two Iraqies there is great resemblance in appearance.

(b) هذه المرأة فرنسية - القطن المصري هو الاحسن -

الكتاب يحتوى على كثير من الاصطلاحات الفلسفية - هذا الكتاب

يعالج مسائل قيما اسلامية مقررة - موضوع هذا الكتاب

واضح تماما.

(c) هاشمي - كذبي - غنوي - قبلي - زراعي - مغزوي -

LESSON 59

غير المنصرف

اسم which takes تنوين and observes all the rules of inflection is called منصرف. اسم which does not observe all the rules of inflection and does not accept تنوين is called غير المنصرف or ممنوع من الصرف. اسم which is called غير المنصرف bears فتحة and not كسرة in the genitive case.

اسم which satisfies any two of the following nine conditions is غير المنصرف.

العدل (1)

العدل is deviation of an اسم from its original form.

عمر is deviated form of عامر prosperous. آخر is deviated

form of آخر the last.

(2) الوصف.

etc. , نَشِيطٌ , شَاطِرٌ , زَكِيٌّ . الوصفُ adjectives are اسمُ الصِّفَةِ

(3) العلم.

etc. , مَكَّةٌ , زَيْدٌ . العلمُ Proper nouns are

(4) التانيث.

All feminine proper nouns are غير المنصرف ; if, however, a feminine proper noun consists of three letters and the second letter be ساكن then it may be treated either as

إِلَى هِنْدٍ , هِنْدٌ or هِنْدٌ . We may say غير المنصرف or منصرف

or إِلَى هِنْدٍ etc. All اسمٌ ending in أَلِفُ المَقْصُورَةِ or

حَمْرَاءٌ , حَبْلِيٌّ pregnant, are غير المنصرف . أَلِفُ المَسْجُودَةِ

red etc. are غير المنصرف

(5) العجمة.

العجمة Foreign words adopted by the Arabs are etc. , إِسْمَاعِيلُ , إِبْرَاهِيمُ

(6) الجمع.

For this purpose plurals of the forms مَفَاعِلٌ and مَفَاعِلٌ are غير المنصرف ; a second condition is not necessary.

(7) التركيب.

التركيب which is a compound of two words is اسمٌ . مَوْتُ is name of a place and is compound of two words حَضَرَ and مَوْتُ .

(8) أَلِفُ والنون الزائدتان.

All proper nouns and adjectives ending in أَلِفُ و نونٌ which are not of the root, but are suffixed to the root عُثْمَانُ (name of a person), كَسْلَانٌ lazy etc., are غير المنصرف .

In these examples أَلِفُ and نونٌ are suffixed to the root عِثْمٌ and كَسَلٌ . شَيْطَانٌ satan ends in أَلِفُ و نونٌ is not غير المنصرف but منصرف as أَلِفُ and نونٌ are parts of the root and not are suffixes.

وَزْنُ الْفِعْلِ (9)

An **اسم** on the measure of a verb is of this category.

أحمد is of the form **أفعل**. **يزيد** (name of a

person) is of the form **يفعل**. **اسم** of this category is

العلم if it be also **غير المنصرف**.

If **اسم** which is **غير المنصرف** be **المضاف** then it takes

كسرة in the genitive case. **مساجد** is **غير المنصرف**.

مررت بمساجد المدينة I passed by the mosques of the city.

مررت بمساجد المدينة is not correct. When **أل** is prefixed

to a **غير المنصرف** it takes **كسرة** in the genitive case.

The word **أحمد** (name of a person) is **غير المنصرف**.

If there are many persons by the name of **أحمد** and if

it be desired to mention a particular **أحمد** then

كسرة is prefixed to it. In this case **الأحمد** will take

كسرة in the genitive case. **مررت بأحمد** I passed by Ahmad.

مررت بالأحمد I passed by the Ahmad.

المفردات

اصطفى to select, to choose. **مُصطفى** selected, chosen.

احتاج to need. **حاج** - **يحتاج** - **حاجة** to need. **أكد** to confirm.

مأكول edible, **حوائج** ج **حاجة** need, want to require.

ريال a silver coin. **نيكل** nickel. **مأكولات** ج **عatable**

برنامج programme. **قرش** a nickel coin. **ريالات** ج

برامج ج **برامج** name of an ancient city of Labanon.

التمرين

(a) : **ترجم إلى الانجليزية**

حضرت أحمد مع زينب إلى مكة المكرمة - سقى إبراهيم

الكلب المطشان - أرسل معاوية قبل موته رسوله إلى يزيد ليأخذه

إلى دمشق - إن الله اصطفى آدم ونوحا وآل إبراهيم وآل

عمران على العالمين (القرآن) - قتل ابولؤلؤة المجوسي عمر

بن الخطاب - من فضلك أكد البرنامج غدا في الصباح

(b) : تَرْجِمُ إِلَى الْعَرَبِيَّةِ :

With money we buy clothes, eatables and everything we need. It is of gold or of silver or of nickel. The pound is of gold and its value is forty Rials. The Rial, the half Rial and the quarter Rial are of silver. The Qirsh, the half Qirsh and the quarter Qirsh are of nickel. The value of Rial is 20 Qirsh.

(c) : اذْكُرْ سَبَبَ كَوْنِ الْأَسْمَاءِ الْآتِيَةِ غَيْرِ مَنْصَرِفٍ :

- مَلَابِسُ - إِبْرَاهِيمُ - زَيْنَبُ - فَاطِمَةُ - أُسُودُ - عُمَرُ
- عِمْرَانُ - بَعْلَبَكُ

الْإِجَابَةُ

(a) Ahmad came with Zainab to the honoured city of Mecca. Ibrahim gave the thirsty dog water to drink. Muabia sent before his death his messenger to Yazid to bring him to Damascus. Allah chose Adam, Noa, and the family of Abraham and the family of Emran for the universe. Abu lulu Majusi killed Umar, the son of Kattab. Please confirm the programme to-morrow in the morning.

(b)

النَّقُودَ نَشْتَرِي بِهَا الْمَلَابِسَ وَالْمَأْكُولَاتِ وَكُلَّ شَيْءٍ نَحْتَاجُ
إِلَيْهِ - وَهِيَ مِنَ الذَّهَبِ أَوْ الْفِضَّةِ أَوِ النِّيَاسِ - فَمِنْ الذَّهَبِ